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THE
AMARANTH,
OR
Masonic Garland.



VOL. I.

Charles W. Moore, Editor.

BOSTON.

CHARLES W. MOORE & EDWIN SEVEY,

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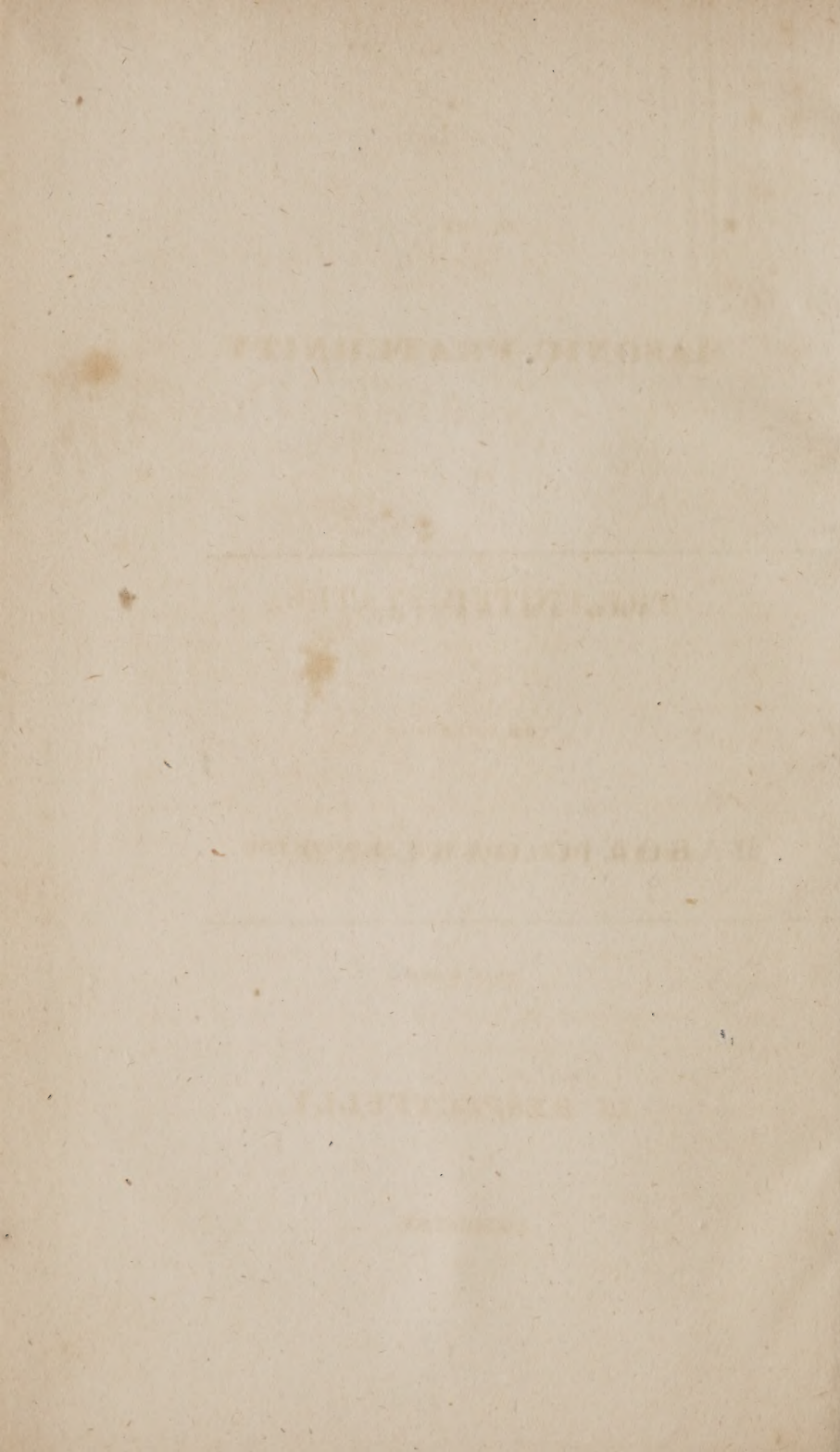
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THE AMARANTH,

OR

MASONIC GARLAND.



TO THE
MASONIC FRATERNITY

OF
THE UNITED STATES;

THE FRIENDS OF
TRUTH, BENEFICENCE AND VIRTUE;

THIS WORK
IS RESPECTFULLY

DEDICATED.

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v. 1

ADVERTISEMENT.

THE first volume of this work is completed. It has surmounted the obstacles incident to new projects; and has passed that period when, of its healthful existence, a doubt might rationally have been entertained. Like the rippling rill, it has been steadily gaining strength in its course : and, though yet but a thriving rivulet, we look forward, with sanguine hope, to the time when it shall become a stream of no inferior magnitude.

The character of the AMARANTH, may be said to be *sui generis*—peculiar to itself; and is dissimilar to any other work ever published in America ; perhaps in the world. We have never met with, nor heard of a periodical exclusively devoted the interests of the Masonic Institution ; and we shall be pardoned the appearance of presumption, if we venture to express the belief that, there are few Masons who would readily assume the task of supplying a work of this description, with *masonic* matter ; much less with the assurance of rendering it of sufficient interest to insure its continuance, and to secure the approbation of the fraternity. It is a work of difficulty, labor and research.

We have not been emulous to fill our pages with original matter : we have rather striven to render them useful, instructive and interesting. How far we have succeeded in doing this, the intelligent reader can answer. Independent of the contributions of correspondents, we have, however, (amidst other avocations, neither few nor pleasant,) been able to furnish about a hundred and fifty pages of original articles.

From an examination of the present volume, the brotherhood will be enabled to form a tolerable opinion of what the value of the work *must be*, when it shall have been extended to ten or twelve volumes ; for we believe that it can, and devoutly hope that it may

(though we might have no personal interest in it) be continued to that number. It would embrace a body of masonic matter, the value of which, to Masons, cannot be easily estimated. Masonic books are in the hands of but very few : we have found them too much like angel's visits, "few and far between." Our aim is to bring the *spirit* of them to the home of every Mason: to put him in possession of the means, whereby he may be more useful to himself and to the venerable institution, of which he is a member.

It does not seem to be necessary that we should advert to the course intended to be pursued in future: that may be inferred from the past. We shall steadily aim at improvement, without any material aberration.

Of the utility of a work of this kind, we believe that, in the minds of observing and thinking men, no question can exist. Lawrie observes, (and as regards the matter of Masonry, we can have no better authority,) that, the best way of refuting those calumnies, which have been brought against the fraternity of Freemasons, is to lay before the public a correct and rational account of the nature, origin and progress of the institution ; that they may be enabled to determine, whether or not its principles are, in any shape, connected with the principles of revolutionary anarchy; and whether or not the conduct of its members, as such, has ever resembled the conduct of traitors.

If any object to the AMARANTH, as dry and uninteresting; we ask them candidly to examine its character ; to reflect for a moment that our efforts are exclusively confined to *one topic* ; and then, any suggestion they may think proper to offer, will be kindly received ; and if, in our opinion, it be calculated to promote the interest of our pages, promptly observed. We "will be advised."—That the work may be made more valuable than at present, we are free to admit. But in all publications of this character, the time and application devoted, must be graduated in some measure, by the encouragement afforded: as this increases, so will increase our exertions to render the work more acceptable. That the time is at hand,

when we shall be enable to give it all the attention requisite to the attainment of this end, we feel well assured. The prospects are as flattering as could have been anticipated. The work is already introduced into the Libraries of many of the most respectable Lodges in the country ; and we feel sanguine in the belief that, when it shall become more extensively known, there will be few Masonic Libraries, or Lodges, without it. In saying this, we shall not be charged with egotism, when the reader is told that, it is to collated historical fact, biography, illustrative anecdote, addresses, and record of passing events, in the masonic world, that we attach the whole value of the publication. We claim for ourselves no other merit than INDUSTRY.

To a large number of the gentlemen of the editorial corps, we are under many and peculiar obligations ; and we improve this, as a fit occasion, to tender them our acknowledgment. MESSRS. GREENE, of the Statesman ; PORTER, of the Traveller ; JENKS, of the Bulletin ; and WHEILDON, of the Aurora, claim our most respectful consideration. It would afford us pleasure to make a special acknowledgment also to many of our friends out of the city, were it equally practicable.

MOORE & SEVEY.

Boston, March 15, 5829.

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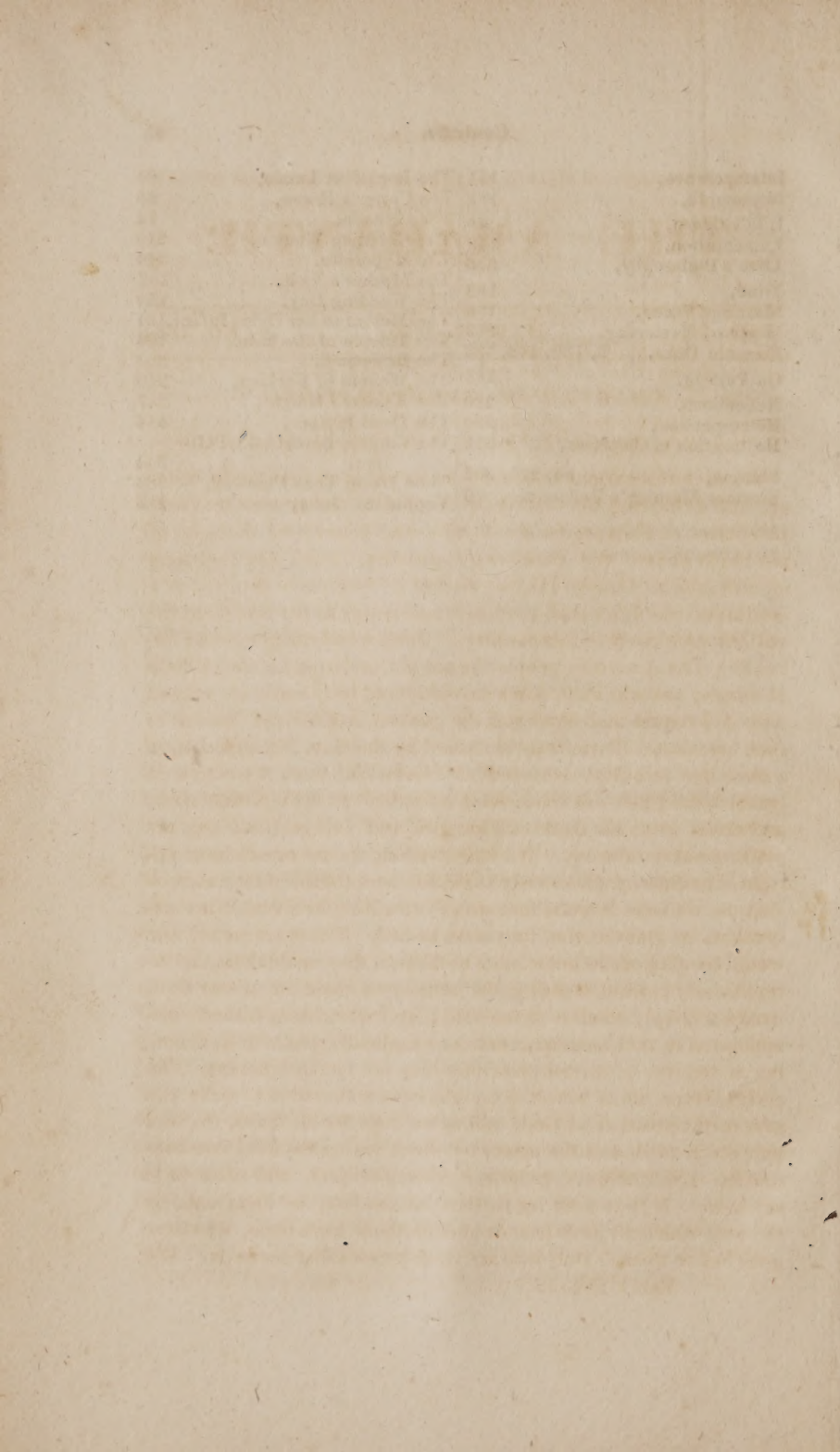
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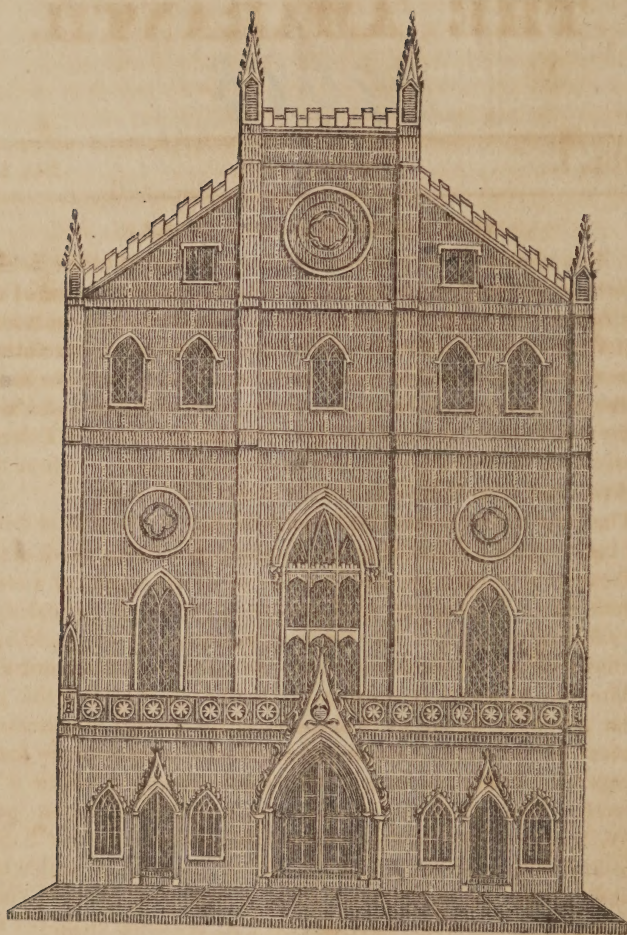
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L. S. H. H. H.



THE AMARANTH.

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VOL. I.

APRIL 1828.

NO. I.

NEW YORK MASONIC HALL.

THE erection of appropriate edifices, dedicated to the benign objects of Masonry, is indicative of the prosperous condition of the institution. Taking this as a criterion, (and we cannot wish for a better,) the friends of the Order have great cause of congratulation: almost every considerable village and town and city, from the banks of the St. Lawrence to the shores of the gulph of Mexico, and back to the remote settlements of the west, presents to the eye, a TEMPLE consecrated to *brotherly-love, charity and benevolence*; "where the wicked cease from troubling, and the weary are at rest."

The New-York Masonic Hall was dedicated on the 30th of October last. "It is a splendid gothic building, presenting much of the refinement of modern art, united to the venerable aspect of a more distant date. To the part of Broadway, in which it is situated, it is a valuable ornament: The towering eminence of the building: the unfrequency of the construction, the respect which the order of architecture to which it belongs invariably inspires, and the peculiar purposes, so sacred, and so classic, for which it was erected, combine to render this structure an acquisition of no ordinary kind, in improving the appearance of the neighbourhood in which it is situated. The part of the building not devoted to Masonic purposes, is appropriated to the public accommodation. Four handsome and large gas lamps light the visitor through an ample entrance; on the right is the coffee room, a well arranged and comfortable place of public resort; on the left, is a room employed for the sale of fancy furniture of the most fashionable description. On the second floor is situated the most extensive and most magnificent Hall in the United States: it is intended for public as well as Masonic meetings; its length is ninety feet; its breadth forty six feet eight inches. It is finished in the purest and most perfect style of gothic embellishment. The ceiling of this magnificent room is ornamented in appropriate style, forming a double arch highly de-

corated; in the centre are four gothic pendants, to which are attached four superb chandeliers of a corresponding design, each containing ten large burners suited to gas, which will afford a full and luminous light. The blank windows in the room are filled with mirrors, which render the hall, gay, lightsome and extremely brilliant, reflecting all the beauty and splendor of the scene. Immediately over the entrance to this room, is situated the gallery intended to hold a band of musicians, on proper occasions, which, in point of design, is the most beautiful we know of and affords a novel and useful kind of accommodation, and adds altogether to the splendor and beauty of the hall. We ascend to the third story and still find that the elegance of the building is preserved. Here are two highly finished lodge rooms, combining neatness and convenience, in addition to two refreshment rooms. The rooms on the attic story, are designed chiefly for the practical labours of the Masonic craft. It contains two superb rooms, the one a master mason's lodge, the other a chapter room, besides several other elegant rooms devoted to the purposes of Masonry.

AN ORIGINAL ODE,

Sung at the Dedication of the new Masonic Hall, New-York.

Proud ancient of days, the far light of thy glory,
 Hath spread over Earth, unbecclouded and free,
 And the pride of her song and the boast of her story
 Hath something to tell of thy banner and thee :
 That banner hath waved in the fight of past ages,
 When thy Champions battled on Palestines' plain,
 And whenever oppressions fierce violence rages,
 That banner shall wave in red triumph again.

Then hail to thy banner and hail to thy spear,
 Unruined by time and unshaken by fear.

Nor above when the angel of wrath poured his vial
 And nations to battle, marched proudly from far,
 Has thy worth been approved thro' each various trial
 Benignant in peace, as undaunted in war :
 Thou hast guarded the weak, and consoled the forsaken
 Who wept in despair till thy charity came,
 And gratitude never more warmly did waken
 Her song than when echo resounded thy name:

Then hail to thy charity, hail to thy glory
 And let memory cherish them both in her story.

MASONIC DISCOURSE.

BY GILES F. YATES, ESQ. OF SCHENECTADY, N. Y.

—PART I.—

RESPECTED AUDITORS:—In this sacred place, and on this solemn festival, [Dec. 27.] the speaker appears with diffidence. And this diffidence is increased, when he reflects that he appears as the advocate for an institution, which has ever had to encounter hostile and inveterate prejudice; an institution, adequately to pourtray the merits of which, would require the pen of a ready writer. But whatever may be his defects, he trusts they will be covered with the mantle of charity.

Although the aspersions cast upon Freemasons, as it regards the tendency, design, and principles of their institution, are ungenerous and unfounded; yet it must be confessed, that they have in some instances, justly incurred censure for admitting into the penetralia of their temple, unworthy members, *a* and permitting such to continue their unhallowed and unprofitable labours. Lodges have, in too many instances, countenanced the admission of those, who, to use a masonic phrase, being “neither *oblong* nor *square*,” were unfit materials for the masonic edifice, and deserved a place only among the rubbish of the world. But it should be remembered, that whenever they are guilty of such conduct, they act in direct *b* violation of their most solemn trust. They do not “mark well *c* the entering in of the house, with every going forth of the sanctuary.

It is not denied, that objections may be brought against the character of some of the members of our institution; for considering the vast numbers which compose it, and the few who rightly understand its principles, *d* it would be extraordinary indeed if there

a I am credibly informed, that this evil prevails to a greater extent in this country, than on the eastern continent. Some of the Lodges there, do not admit candidates until after five or six months probation; and not even then, unless a committee, appointed for the purpose, report favorably on oath.

b See the Masonic Constitutions, &c.

c Ezek. xlv. 5.

d The prejudices against the craft, may be attributed in no small degree, to the assertions of some of its unenlightened members, who denounce what they cannot comprehend. As the most beautiful colors are not seen by the blind man, when presented to him, and as the most melodious sounds are lost upon the ear of him who is deaf; so are they unable to comprehend the beauty of our allegories, and the harmony of our principles.

were none among them whose characters were exceptionable; but do these objections, as a matter of consequence, apply to the institution itself? Is a deviation from the principles of the Christian religion, on the part of its professors, an argument against that religion? Tell me, ought all the apostles to be stigmatized because a denying Peter and a traitorous Judas ranked among them? or yonder domestic circle, because one of its inmates has forsaken the path of rectitude? The ready answer dictated by reason and candor, is *no*. And let the same candor and reason dictate an answer to the question, ought the whole masonic brotherhood to be criminated, because some of them have deviated from the rules of the craft? *Perfection* dwells not on earth; she inhales the atmosphere of a purer region! A *perfect* society then, here below, is as mere a chimera as perfect virtue or "perpetual motion;" and the society of Freemasons claims no exemption from that imperfection and frailty which the great Architect of the Universe has stamped upon all things beneath the sun.

I confidently assert, for truth bears me out in the assertion, that the objections urged against our fraternity, where they do not arise from malice or blind prejudice, originate from ignorance of our principles. Should an illiterate man assert that all learning was unnecessary, you surely would not regard him; let not, then, the assertions of those unlearned in the masonic art, receive your implicit credit. How preposterous, that it should be said there are no valuable facts, no hidden mysteries, in the chambers of the masonic temple, by those who have never entered its door, nor wrought in its walls!

To enumerate all the objections against the craft would weary your patience; a few of them, however, in the course of my remarks, shall be briefly noticed.

It is sometimes sarcastically asked, "why are females excluded from the Lodge?" The fair sex were peculiarly designed for the *domestic* duties of life, and when they engage in those arduous labours which are the peculiar province of the other sex, they forsake their proper sphere of action. In this particular, *speculative* has adopted the rules of *operative* masonry. Nor is this a singularity; for the regulation of many other societies as well as our own, do not accord with feminine dispositions and habits. But although universal custom prevents the loveliest part of creation from associating with us as masons, yet their dignity and welfare are inseparably interwoven with our principles; and that brother who prizes not their worth, who withholds from them their just tribute of

respect and affection, and refuses protection and relief when they most need it, violates his obligations and forfeits the name of a *mason* !

We have been censured for not revealing *e* to the world our secrets. The professed objects of our association are made known to the world. There are, indeed, secrets which we religiously conceal; among which may be classed certain tests by which we distinguish true brethren from imposters, and prove our title to masonic privileges—certain facts relative to our ancient brethren and their labors—and certain mystic ceremonial observances, which can be of no essential service to any except the members of the craft. If masons were under no obligations to conceal their secrets, their society would no longer distinctively exist as such; and like all other matters of importance, when they become common, they would cease to be duly appreciated, and lose their intrinsic efficacy. The *silent tongue* and *faithful breast*, are regarded by the mason as jewels of inestimable value. The alluring charms of wealth, and punishments the most severe, *f* have failed to make

e Much might be said in favor of the propriety of keeping secrets. The great legislator, Lycurgus, made a perpetual law, obliging every man to keep secret whatever was committed to him, unless it were to the injury of the state. The Mason is put under a similar injunction. Among the Persians, the betraying a secret was deemed a crime and severely punished. Solomon says, “He who discovereth secrets is a traitor, and he who keeps his tongue, keeps his soul.”—“He that is of a faithful spirit concealeth the matter.”—“He who discovereth secrets is without hope.”

f We transcribe the following from “The Percy Anecdotes,” in illustration of this fact :—“Between the years 1740 and 1750, the Freemasons were subject to great persecutions in Portugal. A jeweller, of the name of Moutou, was seized and confined in the prison of the Inquisition; and a friend of his, John Coustos, a native of Switzerland, was arrested. The fact was, that these two persons were the leading Freemasons in Lisbon, which constituted their crime. Coustos was confined in a lonely dungeon, whose horrors were heightened by the complaints, the dismal cries and hollow groans, of several other prisoners in the adjoining cells. He was frequently brought before the Inquisitors, who were anxious to extort from him the secrets of Masonry; but refusing to give any information, he was confined in a still deeper and more horrible dungeon.—Finding threats, entreaties, and remonstrances in vain, Coustos was condemned to the tortures of the holy office.

“He was thereupon conveyed to the torture room, where no light appeared but what two candles gave. First they put round his neck an iron collar, which was fastened to the scaffold; they then fixed a ring to each foot; and this being done, they stretched his limbs with all their might.—They next tied two ropes round each arm, and two round each thigh; which ropes passed under the scaffold, through holes made for that purpose; and were all drawn tight at the same time, by four men, on a signal made for that purpose. These ropes, which were of the size of one’s

him prove a recreant to his trust. Eternal silence seals the lips even of the abandoned miscreant, against whom has been pronounced the just sentence of expulsion.

It has been inferred that the masonic art cannot be useful, because some good men, after initiation, cease to cultivate it. I admit the fact, but deny the inference. The necessary avocations of some brethren, prevent their regular attendance at our assemblies; but this is no evidence that their opinion of the art is unfavorable.—Many a pious christian, who wears the insignia of our order, and delights to perform its duties, may in some instances not manifest much zeal for the craft, lest he should incur the ill will of some of his friends who are prejudiced against it; or lest, perhaps some of his weak brethren should take umbrage, and their consciences be wounded. Others, when upon initiation, they found nothing *supernatural* in masonry, and solemn realities instead of empty form and show, have with the depression of disappointment, felt a disrelish for the art, and hence neglected its cultivation. And while this neglect has arisen in some, through want of inclination, it has arisen in others, through want of industry *h* or intellect.

If it can be deemed an argument in favor of any institution, that on the catalogue of its members are found eminent and virtuous men, the masonic institution has no superior. Shall I carry you back to the remote ages of antiquity, and rehearse the names of Solomon, Hiram of Tyre, Hiram Abiff, Adoniram, Zerubbabel,

little finger, pierced through his flesh quite to the bone, making the blood gush out at eight different places that were so bound.

“Finding that the tortures above described could not extort any discovery from him, they were so inhuman six weeks after, as to expose him to another kind of torture, more grievous, if possible, than the former.—They made him stretch his arms in such a manner, that the palms of his hands were turned outward; when by the help of a rope that fastened them together at the wrist, and which they turned by an engine, they drew them nearer to one another behind in such a manner, that the back of each hand touched, and stood exactly parallel one on the other; whereby both his shoulders were dislocated, and a quantity of blood issued from his mouth. This torture was repeated thrice; after which he was again sent to his dungeon, and put into the hands of physicians and surgeons, who, in setting his bones, put him to exquisite pain.”

g 1 Cor. viii. 9. &c.

h An opinion obtains among some of the members of the fraternity, that every thing is accomplished when they have passed through the ceremonies of initiation; whereas this *alone* gives a man no more title to “Free and Accepted Mason,” than the going through the several classes in a university, makes him an accomplished scholar.

Joshua, *i* Haggai, and the long list of prophets, *k* sages and law-givers, who, although dead, yet live in the hearts and memory of every *Master*, *Royal Arch*, and *Perfect Mason*. Or, shall I descend to more modern times, and from the splendid galaxy of the distinguished patrons and disciples of the craft, select the names of St. Alban, Alfred, Prince Edwin, *l* James I. of Scotland and England, Charles I. Francis duke of Tuscany, Frederic the Great, king of Prussia, Newton, Locke, Essex, Woolsey, Howard, Wren, Denham, Rivers, and Buckingham; and in our own country, to say nothing of living worthies, and those in the humbler stations of life, we might name those great statesmen and patriots, Washington, Montgomery, Warren, Franklin, Adams, Livingston, Clinton, Hamilton, and many others of the first talents and virtues; of the highest rank in the church as well as state—all of whom shine with lustre in the bright firmament of masonry, and reflect honor on the masonic name.

Under such auspices our institution could not but prosper; and it has hitherto prospered, although hundreds have joined with an Abbe Barruel and a Robinson in the work of detraction; and although oppressed and persecuted from the jealousy of power, by the threats of superstition and the calumny of the ignorant.—But the formidable opposition of hot-brained potentates; *m* the thundering anathemas of fanatic Popes, and the imbecile efforts of ecclesiastical synods, *n* have alike failed to subvert the glorious

i Son of Josedech, mentioned in the 1st ch. of Haggai.

k When we call Enoch, Noah and others, who flourished before the reign of Solomon, masons, we do not mean that they were initiated into Lodges, as masons are in modern days; for most of the ceremonies of initiation are founded on events which took place at the erection of the first and second temple. We only mean that they were in possession of some essential arcana of the craft, particularly in regard to the real and pristine *word*, and that they were conversant with those important geometrical and moral principles, which, in process of time, gave rise to the Masonic Institution, and constitute its most important characteristic.

l Prince Edwin was the first grand master of the grand lodge of York, to which king Athelstane granted a charter, A. D. 926. This lodge prepared, from ancient documents, the present masonic constitutions. From their assembling in *York*, is derived the well known appellation ‘Ancient York Mason.’

m In 1425, in the reign of Henry VI. of England, attempts were made to prevent the meetings of Freemasonry; also in the reign of Elizabeth.—In the 18th century, they were persecuted by the states-general in Holland, and by France, and the council of Berne. A formidable bull was issued against them by pope Eugenius, and by pope Clement XII.

n The associate synod of Scotland, in 1745, and the presbyterian synod at Pittsburgh, Penn. are here particularly referred to. The associate sy-

fabric of masonry; because the *pillars of wisdom* and *strength* support it—its foundation-stone is *virtue*; its cement *charity*. Like a rock in the midst of the ocean, it rises above every storm, and bids proud defiance to the raging waves which dash against its base. Other fabrics, however fair and towering, have, sooner or later, been swept away by the torrent of destruction; but this has survived the horrid convulsions and revolutions of the moral and political world, and still remains a monument of wisdom and virtue, daily increasing in strength, beauty and magnificence. The stability of our institution, added to its antiquity, o (of which we

nod, ordered all the kirk sessions to put certain questions relative to the mason-oath, &c., to all Freemasons under their charge, and those who refused to answer them, were debarred from religious ordinances. Thus they would fain “compel the Freemasons of their congregation, to give them an account of those mysteries and ceremonies which their avarice and fear hinder them from obtaining, by regular initiation. And what, pray, becomes of those perjured men, from whom such information is obtained? They are promised admission into the ordinances of religion, as if they were now purified beings, from whom something worse than a demoniac had been ejected. The criminality, may we not say the villainy of such proceedings, should be held up to the ridicule and detestation of the public.”—*Lowrie*. [The Baptists at Le Roy, N. Y. may apply this remark to themselves.]

The presbyterian synod at Pittsburgh, in 1824—5, appointed a committee to enquire whether it was right for them to hold intercourse with persons who visited and belonged to masonic lodges. The same question was agitated at the ensuing general assembly of the church; but the subject was indefinitely postponed, on the ground that they did not possess sufficient information on the subject, and that many of their own pious and excellent members belonged to the fraternity.

o The ancient history of Freemasonry is involved in fable, and the few authentic ancient historians, whose works are extant, have thrown little light upon the subject; hence it is, that to masonic tradition, principally, we are compelled to resort for information. The immortal Locke, however, discovered an ancient manuscript, in the Bodleian library, which ascribed to Freemasonry the highest possible antiquity; the authenticity of this manuscript, he was so well assured of, that he shortly after became a mason. A record in Syriac characters, which was discovered A. D. 1553, and translated by Frederic the Great, confirms this ancient manuscript. The opinions of those who have written on Freemasonry, have been various with regard to its origin as an organized institution. Dr. Robinson, who, it is well known, labored to identify Freemasonry with Illuminism, ascribed its origin to the association of Dionysian artificers. Chevalier Ramsay has endeavored to prove, that it arose during the crusades—Mr. Clinch, that it originated from the institution of Pythagoras—Mr. Barruel, that it is a continuation of the Templars, &c. Thus we see that it has been allowed, even by the most sceptical, to have been instituted at a period sufficiently remote, to entitle it to the appellation of “Ancient.” But, admitting it to be susceptible of demonstration, that Freemasonry is a modern invention, would this militate against its utility?

have sufficient proof in the fact, that its most learned enemies cannot point to the time when Freemasonry *did not exist*,) give it a name, a pre-eminence, to which the history of other Institutions affords no parallel.

But methinks I hear some fastidious critic inquire, what has Freemasonry ever done, or what is it likely to do, for the good of mankind? I answer *much*; more than is apprehended by some of our own brethren, certainly by those who have just entered the portals of our temple. Volumes heaped upon volumes, like Ossa on Olympus, would scarce contain a full and adequate answer to the question! It cannot be expected then, that I should, on this occasion, give more than a faint outline. And even in doing this, such a variety of ideas rush upon my mind, that I know not where to begin nor where to end. I would fain expatiate upon its tendency to ennoble the soul, to raise it to the survey of things heavenly and sublime; to inspire the mind with exalted ideas of the perfection of the *Ineffable Word*, the Great ADONAI, who said, "let there be *light*, and there was light; let the earth be, and it was;" who kindled, by the breath of his power, those myriads of 'orbs which illumine the stupendous *arch* of heaven. I would fain show you how Freemasons preserved the Pentiteuch, or five Books of Moses, from the destruction which the Chaldeans brought upon Jerusalem, when with impious hand they reduced it to ashes and rifled the sacred furniture of its temple. But time will not permit.

ANCIENT CHARGE.

[The following Charge of the celebrated and accomplished Roman, Marcus Vitruvius Pollio, who flourished in the time of Augustus and was at the head of the masonic institution, is translated from the Italian of the learned D. Barbaro, printed at Venice, in 1584.]

"A Mason ought to have a soul great and bold, without arrogance, equitable and faithful; and, what is very important, entirely free from avarice. For it is utterly impossible ever to do any thing well, or to attain any excellence, without *fidelity* and *honor*. He ought, therefore, to be disinterested; and to have less in view the acquiring riches, than honor and respectability to the Craft and himself. Never let him act unworthy his *honorable profession*.

This is what true wisdom prescribes."

APRIL.

BY JAMES GRAHAME.

DESCEND, sweet April, from yon watery bow,
And, liberal, strew the ground with budding flowers,
With leafless crocus, leaf-veiled violet,
Auricula, with powdered cup, primrose
That loves to lurk below the hawthorn shade.
At thy approach, health re-illumes the eye :
Even pale Consumption, from thy balmy breath,
Inhales delusive hope ; and, dreaming still
Of length of days, basks in some sunny plat
And decks her half-foreboding breast with flowers,—
With flowers, which else would have survived the hand
By which they're pulled. But they will bloom again.
The daisy, spreading on the greensward grave,
Fades, dies, and seems to perish, yet revives.
Shall man for ever sleep ? Cruel the tongue !
That, with sophistic art, snatches from pain,
Disease, and grief, and want, that antidote,
Which makes the wretched smile, the hopeless hope..

Light now the western gale sweeps o'er the plain;
Gently it waves the rivulet's cascade;
Gently it parts the lock on beauty's brow,
And lifts the tresses from the snowy neck,
And bends the flowers, and makes the lily stoop,
As if to kiss its image in the wave ;
Or curls, with softest breath, the glassy pool,
Aiding the treachery of the mimic fly ;
While, warily, behind the half-leaved bush,
The angler screen'd, with keenest eye intent,
Awaits the sudden rising of the trout :
Down dips the feathery lure; the quivering rod
Bends low; in vain the cheated captive strives
To break the yielding line ; exhausted soon,
Ashore he's drawn, and, on the mossy bank,
Weltering he dyes the primrose with his blood.

MASONIC LECTURES.---NO. I.

It might indicate, perhaps, a very considerable degree of vanity, were we to set up even a minor pretention to originality, in discussing the origin and design of the institution of Freemasonry: on this score we claim nothing; but if we shall succeed in giving the reader a tolerable idea of the matter, or in presenting to his consideration any thing that may interest or instruct him, the end in view will be fully attained.

We shall not be very particular in what we have to say in this lecture: it is not important; but as it is a part of our design to illustrate the *principles* of the institution, we shall have to go back farther than every one will be willing to accede we have a right to do. We must look to our first parent as the original professor of the worship of the true God, to whom the religion and mysteries of nature were first revealed. The sacred volume informs us that Adam came from the hands of his creator, stamped with the divine image, and possessing intuitively, a degree of knowledge unknown to any subsequent race of mankind; and, although he wantonly offended the Deity, and forfeited his dwelling in the garden of Eden, we are not to infer that he was deprived of any of those superior talents with which he had been invested. We learn that he retained his memory, by which he was enabled to divert his mind with the knowledge and pursuit of science.

Of all the arts, taught and practised by the antediluvian world, geometry and astronomy were most esteemed. By means of the former, rules were prescribed for the establishment of architectural principles and proportions; and hence arose those stupendous and beautiful edifices, the remains of which were adopted as models by succeeding artists, and which will ever afford specimens of unrivalled excellence. With the assistance of this science, the Egyptians were enabled to ascertain the original boundaries of their lands, after the overflowing of the Nile had ceased; and thereby to obtain, with little difficulty, the same quantity of ground they possessed before the overflow. Ancient masonry and geometry, are synonymous. Geometry was anciently taught in Lodges, and exclusively confined to those who were initiated in the mysteries. Assuming this position, we shall endeavor to shew the existence of masonry prior to the flood. Man was created "after the image of God," to use the words of an eminent writer, 'with a heart thoroughly instructed in the noble science of *geometry*, for his own improvement, and for the instruction of his decendants, in the art of applying every

part of the creation to the glory of the creator, and to the benefit of the creature." Though we have no direct evidence of the use Adam made of this science, it is a rational conclusion that, after having been excluded from his paradisaical garden, he constructed a suitable shelter to protect himself from the heat, for refreshment and for worship; and it is equally clear that his descendants were acquainted with the science and its application, or they must have dwelt in woods and dens; or arbors made of branches of trees, and mud hovels; and in presuming the existence of the latter, we presume the existence of geometrical principles. Furthermore, Cain was expelled from the altars of Adam, and forthwith built a strong city, and called it after the name of his eldest son Enoch, whose race was skilled in the science of geometry, or masonry, and several other curious arts. Now if Adam were not acquainted with geometry, where did Cain acquire his knowledge of the science? We learn from holy writ,—and it is difficult to obtain better authority,—that Jabal first invented tents; Jubal was the inventor of the harp and organ, and Tubal Cain was skilled in the art of forging and working of metals; so that we have good evidence that the arts at this time, had arrived to a considerable degree of maturity. Is it difficult then to conceive the existence of geometry as a science peculiar to nature? If we admit its existence, we admit the existence of one of the most essential *principles of ancient masonry*; and this is all we contend for. We do not pretend that masonry, as an *association*, had a being prior to the flood; but that its *principles* had their birth with the creation of man,—that its *principles* are founded in nature, and are virtuous and correct,—that they are not the offspring of a chimerical brain.

Seth and his descendants were equally skilled in the science of geometry. Foreseeing the approach of the universal deluge, which was likely to deprive man of the improvements then made in the arts of civilization, he raised "two large pillars, one of brick [brass ?] and the other of stone, and inscribed thereon an abridgement of *geometry*, or *masonry*; that if the pillar of brick happen to be overthrown by the flood, that of stone might remain." Josephus says, these pillars were to be seen in his time, in the land of Siriad, and were known as the pillars of Seth or Enoch. From the contents of these pillars, it has been inferred that some attention was given to the science of astronomy; and indeed it is a very rational inference, whether indicated by the contents of the pillars or not; for what is there in the whole range of nature's works, more calculated to arrest the attention of an uninformed

people, than the motion and variety of the heavenly bodies ? They powerfully excite the wonder and admiration of such a people, and generate an irresistible curiosity to ascertain their causes and effects. The Chinese appear to have made astronomical observations soon after the flood ; their skill has been attributed to the instructions received from Noah, supposed to be the Fohi of the Chinese. Without a knowledge of the changes of the seasons, agriculture could not succeed ; if the duration of the months and years were not determined, order could not be established in civil or religious affairs : therefore, as a knowledge of astronomy, geometry, &c. seems to have been necessary to the existence and social being of man, it is fair to conclude the creator in forming him, implanted in him the germ of science, and endowed him with the faculties requisite for its cultivation. But we have said more than enough on the subject ; we présume no one will deny the possession of a knowledge of particular sciences to our antediluvian brethren. If we have shewn the existence of geometry before the flood, we have shewn also the existence of ancient masonry. No one will pretend that *morality* has not existed from the beginning of the world. When we speak then, of masonry before the deluge, we speak of morality and geometry, for these were the constituent parts of *ancient masonry*.

The protracted lives of the early inhabitants of the world, afforded an advantage, in the transmission of knowledge by *tradition*, inconceivable to the moderns. We find that the Egyptians, who were possessed of all the learning of the East, were thoroughly acquainted with the secret operations of nature, and well skilled in magic and optical illusions. The magicians of Pharaoh contended with Moses ; and exhibited miracles, similar to those which he wrought by divine command. The knowledge of this science was derived from Ham. In its origin, it was a legitimate and useful art, and is stated to have been inscribed on the pillars before spoken of. "The term magus is derived from the Persian ; and I am much inclined (says a valued writer) to believe, it is synonymous with that of Masonry, which probably is of Greek origin, and would seem to imply some strong indication or distinction of the nature of the society." Magician, according to the Persian, signifies a studious observer and expounder of divine things ; and the art of magic is the absolute perfection of natural philosophy. Plato describes it as the art of worshipping God. It would not be a very difficult task to show that Masonry was originally intended to teach man the knowledge of the different sciences and discove-

ries, (with some of which the antediluvians were acquainted,) to enable him to transmit that knowledge unimpaired to posterity, and to instruct and direct him in the performance of his duty towards the supreme Father of mankind. The analogy will be acknowledged; and is it not possible, or even probable, that they had a common origin? That the latter grew out of, or is a continuation of the former?

THE CRUSADE.

BY J. R. SUTERMEISTER, ESQ.

Go forth unto the fight—
For the infidel in wrath
Has put forth his arm of might
To oppose the Christian's path :
Count the bead—the time is nigh,
When the Saracen must flee ;—
Say the mass—and bear on high
The Red Cross of victory.

Let the infant bear the sword
That his dying father bore,
When the thunder of the Lord
Broke o'er sounding sea and shore :
Let the aged press amain,
When the weapons gleam on high,
And wave high above the plain
The Red Cross of victory.

Knights Templars, on your thighs,
Gird the bright and conq'ring sword ;
And let shout and prayer arise,
While ye battle for the Lord !
For the gleaming scimitar
Now is waving in the sky—
Plant in Earth—O wave afar
The Red Cross of victory.

Let the Christian's armour gleam,
Like the lightning's flash on high,
When the sun denies his beam
To illumine the shrouded sky !
Press amain and press in might—
Then the Ottoman shall flee,
And the conq'ring eagle light
On the Cross of victory !

MR. LOCKE'S LETTER.

A letter from the learned Mr. JOHN LOCKE, to the Right Honorable Thomas, Earl of Pembroke, with an old Manuscript on the subject of Free-Masonry.

MY LORD,

6th May, 1696.

I have at length, by the help of Mr. Collins, procured a copy of that M. S. in the Bodleian library, which you were so curious to see: and, in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my lady Masham, who is become so fond of masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

The M. S. of which this is a copy, appears to be about 160 years old; yet (as your Lordship will observe by the title) it is itself a copy of one yet more ancient by about 100 years: for the original is said to have been the hand-writing of K. Henry VI. Where that prince had it is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution† that had been raised against them: But I must not detain your Lordship longer by my preface from the thing itself.

I know not what effect the sight of this old paper* may have upon your Lordship; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly.

I am,

My LORD,

Your Lordship's most obedient,

And most humble servant,

JOHN LOCKE.

† See "Remark," page 19.

* The paper alluded to by Mr. Locke, is the immediately following one.

THE BODLEIAN MANUSCRIPT.*

Certayne Questyons, with Answeres to the same, concernyng the Mystery of Maconrye; wrytenne by the hande of Kyng Henrye, the sixthe of the name, and faythfulley copyed by me *a* Johan Leylande, *Antiquarius*, by the commaunde of his *b* highnesse. They be as followethe.

Q. What mote ytt be?

A. Ytt beeth the skylle of nature, the understandyng of the myghte that is hereynne, and its sondrye werckyngs; sonderlyche, the skylle of rectenyngs, of waights, and metynges, and the treu manere of faconnyng al thynges for mannes use, headlye, dwellinges, and buyldynges of alle kindes, and al odher thynges that make gudde to manne.

Q. Where dyd ytt begyne?

A. Ytt dyd begynne with the fyrste menne yn the este, which were before the ffyrste manne of the weste, and comyng westlye, ytt hathe broughte herwyth alle confortes to the wylde and comfortlesse.

Q. Who dyd bryng ytt westlye?

A. The *c* Venetians, whoo beyng grate merchaundes, comed ffyrste ffromme the este ynn Venetia ffor the commodytye of marchaundysynge beithe este and weste, by the Redde and Myddlelondet Sees.

Q. Howe comede ytt yn Engelande?

A. Peter Gower, *d* a Grecian, journeyedde ffor kunnyng yn

* See note *o*, page 8; and Mr. Locke's letter.

† *Middleland* is a literal translation of *mediteranian*, which is a latin compound.—Ed.

a "John Leylande, was appointed by King Henry the eighth, at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labor, and industry."

b "His Highness, meaning the said King Henry the eighth. Our Kings had not then the title of Majesty."

c The Venetians, &c. "In the times of monkish ignorance, it is no wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts."

d Peter Gower. "This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarcely forbear smiling, to find

Egypte, and yn Syria, and yn everyche londe whereas the Venetians hadde plauntedde maconrye, and wynnynge entrance yn al lodges of maconnes, he lerned muche, and retournedde, and woned yn Grecia Magna *e* wachsynge, and becommynge a myghtye wyseacre, *f* and greatlyche renowned, and her he framed a grate lodge at Groton, *g* and maked many maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye maconnes, wherefromme, yn processe of tyme, the arte passed yn Engelande.

Q. Do the maconnes discouer there artes unto odhers?

A. Peter Gower, whenne he journeyedde to lernne, was ffyrste made; and anonne techedde; evenne soe shulde all odhers beyn recht. Natheless *h* maconnes hauethe always yn everyche tyme from tyme to tyme, communycatedde to mannkynde soche of ther secrettes as generallyche myghte be usefulle; they haueth keped backe soche allein as should be harmfulle yff they comed yn euylle haundes, oder soche as ne mighte be holpyng wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the freres more stronglyche together, bey the proffytte and commodytye comynge to the confrerie herfromme.

Q. Whatte arts haueth the maconnes techedde mankynde?

A. The artes agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, governmente, and relygyonne.

that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is, Petagore, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by Dion Hal."

e "A part of Italy formerly so called, in which the Greeks had settled a large colony."

f "Wiseacre, in the old Saxon, is philosopher, wiseman, or wizard."

g "Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which, in the time of Pythagoras, was very populous."

h "This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by masens, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards."

Q. Howe commethe maconnes more teachers than odher menne?

A. The hemselve haueth allein in arte of fynding neue artes, whyche arte the ffyrste maconnes receaued from Godde; by the whyche they fyndethe what artes hem plesethe, and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys onelyche bey chaunce, and therefore but, lytel I tro.

Q. What dothe the maconnes concele and hyde?

A. They concelethe the art of ffyndynge neu artes, and thattys for here own proffytte, and preise: They concelethe the art of kepyng *e* secrettes, thatt so the worlde mayeth nothings concele from them. Thay concelethe the art of wunderwerkyng, and of foresayinge thynges to comme, thatt so thay same artes may not be usedde of the wyckedde to an euyell ende; thay also concelethe the arte of chaunges, *i* the way of wynnynge the facultye of Abrac, *j* the skylle of becommynge gude and parfyghte wythouten the holpynges of fere, and hope: and the universelle *k* longage of maconnes.

Q. Wyle he teche me the same artes?

A. Ye shalle be techedde yff ye be werthye, and able to lerne.

Q. Dothe alle Maconnes kunne more then odher menne?

A. Not so. Thay onlyche haueth recht, and occasyonne more then odher menne to kunne, butt many doeth fale in capacity, and manne more doth want industrye, that is pernecessarye for the gaynyng all kunnyng.

Q. Are Maconnes gudder menne then odhers?

A. Some Maconnes are not so vertuous as some other menne; but yn the moste parte, they be more gude then thay would be yf they war not Maconnes.

i The transmutation of metals.

j Facultye of Abrac. An abbreviation of the Word Abracadabra. In the days of ignorance and superstition, that word had a magical signification; but the explanation of it is now lost.

k The being able by secret and inviolable signs, carefully preserved among the Fraternity throughout the world, to express themselves intelligibly to men of all languages and nations. "A man who has all these arts and advantages, is certainly in a condition to be envied; But we are told, that this is not the case with all masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry to acquire them. However, of all their arts and secrets, that which I most desire to know is, "The skylle of becommynge gude and parfyghte;" and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "That the better men are the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it."

Q. Doth Maconnes love eidther odher myghtylye as beeth sayde?

A. Yea verylyche, and yt may not odherwyse be: for gude menne, and true, kennynge eidher odher to be soche, doeth always love the more as thay be more gude.

Here endethe the Questyonnes, and Awnsweres.

A GLOSSARY,

TO EXPLAIN THE OLD WORDS IN THE FOREGOING PAPER.

Allein, <i>only</i> .	Myddlelonde, <i>Mediterranean</i> .
Always, <i>always</i> .	Myghte, <i>power</i> .
Beithe, <i>both</i> .	Occasyonne, <i>opportunity</i> .
Commoditye, <i>convenience</i> .	Oder, <i>or</i> .
Confreie, <i>fraternity</i> .	Onelyche, <i>only</i> .
Faconnynge, <i>forming</i> .	Perneccarye, <i>absolutely necessary</i> .
Fore saying, <i>prophesying</i> .	Preise, <i>honor</i> .
Freres, <i>brethren</i> .	Recht, <i>right</i> .
Headlye, <i>chiefly</i> .	Reckenyngs, <i>numbers</i> .
Hem plesethe, <i>they please</i> .	Sonderlyche, <i>particularly</i> .
Hemselfe, <i>themselves</i> .	Skylle, <i>knowledge</i> .
Her, <i>there, their</i> .	Wachsyng, <i>growing</i> .
Hereynne, <i>therein</i> .	Werck, <i>operation</i> .
Herwyth, <i>with it</i> .	Wey, <i>way</i> .
Holpynge, <i>beneficial</i> .	Whereas, <i>where</i> .
Kunne, <i>know</i> .	Woned, <i>dwelt</i> .
Kunnynge, <i>knowledge</i> .	Wunderwerckynge <i>working miracles</i> .
Make gude, <i>are beneficial</i> .	Wylde, <i>savage</i> .
Metynge, <i>measures</i> .	Wynnynge, <i>gaining</i> .
Mote, <i>may</i> .	Ynn, <i>into</i> .

REMARK.—The reader will perceive in the letter of Mr. Locke, reference made to a “persecution that had been raised against” the masons, during the minority of king Henry. The duke of Bedford was at the time, regent of the kingdom; but being in France, the regal power was vested in his brother Humphrey, duke of Gloucester. The prime mover of the persecution was the duke’s uncle, Henry Beaufort, bishop of Winchester, to whom the care of the king’s person and education was entrusted; and who, by his riches and great influence among the ecclesiastics, had attained an ascendancy over the young king and the parliament, amounting to almost absolute power. He charged the masons with rebellion, sedition and treason, and procured the enactment of a law prohibiting their assembling, under the penalty of being judged as felons. This law was passed by the celebrated *Batt Parliament*, on the 30th of April 1425. Humphrey,—styled protector and guardian of the kingdom,—convinced of the innocence of the masons, transferred the charges against them, to the priestly hypocrite and his followers; but such was the influence of the villainous bishop, that he procured of the king, letters of pardon for all offences ever committed by him: and subsequently effected the assassination of the duke; but stung with remorse, he scarcely survived this last act of villany two months; “when, after a long life spent in falsehood and politics, he sunk into oblivion, and ended his days in misery.” The king was initiated in 1442.—Ed. Amaranth,

MASONIC DISCOURSE.

Delivered at Portland, Jan. 17th, 1828, before the *Grand Royal Arch Chapter of Maine*, by E. and Rev. JONATHAN GREENLEAF, senior Grand Chaplain, and Pastor of a Church in Wells.

[Communicated for publication, agreeably to vote of said Chapter.]

IN casting the eye abroad to select a topic for discussion on this occasion, a most ample field opens before us ; but it is a field which has been already explored. Scarce a subject can be named, connected in the most distant manner, with masonry, which has not been made the theme of discourse on some public occasion. The field, though wide, is covered with trodden paths, and he who looks for novelty in a masonic address at this late day, will look in vain. There are subjects, however, really and truly masonic subjects, which never need to tire a benevolent mind ; subjects on which the thoughts may rest with satisfaction, which may be repeated without becoming irksome, and, when often dwelt upon, may serve only to excite the mind to noble deeds.

To guide our meditations on this occasion, I have selected a portion of holy scripture as a theme. It is contained in Paul's Epistle to the Galatians, chap. vi. verse 10 :—" *As we have therefore opportunity, let us do good unto all men.*"

In matchless wisdom, God has established a nice gradation among the creatures he has made, and taught us to view them mounting upward *from matter to mind*, and to consider creation as a regularly connected chain, advancing gradually from the inanimate mass to the brute, and thence to man, and from him to Angels. Hence, among other truths, we are taught the dependence of one thing upon another. As we look on our own species, we behold a vast variety : some are poor, some are rich ; some are happy, and some are exceedingly miserable. God has ordained it so for wise and holy purposes, but very probably with the intention that one should be dependent on another ; that the strong should help the weak, and thus that all should feel themselves to be parts of each other. Hence the force of the exhortation of the Apostle in the text :—" *As we have therefore opportunity, let us do good unto all men.*"

The duty here enjoined is binding upon all men, but I believe it can be shown to be a duty more pressing upon Masons than upon any others :

1st. The Masonic Institution professes to be one of the most expansive benevolence. Were we to inquire at the mouth of a mason of any rank, concerning the nature of the institution, we should be told that benevolence is its grand characteristic. If we peruse masonic charters and books of constitutions, the same description is universally given ; and benevolence will stand as the most prominent feature. In every public address made on any masonic occasion, the benevolence of the order is one of the most fruitful themes. And when, as it sometimes happens, masons are

called on to defend the order against the attacks of its enemies, or have occasion to wipe away the aspersions so often thrown upon it, they will recount what Masonry hath done. They will tell of the tears of sorrow wiped away, of the poor imprisoned debtor released, of the orphan who has found friends and a home, and of the widow's heart made to sing for joy. Thus highly urged are the claims of the masonic institution, and thus is benevolence in some of its most engaging forms, declared to be its leading virtue.

2d. Masons profess to be guided by no sectional or party feelings.— Their field of operations is the *world*. The principles of action which they avow, are of the most liberal kind. Men of every nation and clime, of every kindred and tongue, share alike in their benevolence. No political dissensions, nor difference of religious belief, ever prevent them from dealing their bread to the hungry, or their clothing to the naked; ever prevent them from relieving the houseless child of want, or giving to the stranger that which his necessities require. Contentions between nations, and even a state of actual war, hinder not those good offices which masons perform. In profession at least, they look eastward and westward, and northward and southward, and bring together for relief the wants of the world. Thus diffusive is their benevolence, and thus widely extended their sphere of operations.

3d. Masonic bodies are in possession of ample resources to enable them to do much good. In almost every civilized land throughout the world, masonic societies are found;* in many countries they are numerous, and where free governments and equal rights bless the people, masonry, like every other benevolent institution, flourishes, and spreads abroad its genial influence. With every organized body of masons, whether of the higher or lower degrees, a fund is deposited, to be sacredly appropriated to those various deeds of benevolence which bless the world, and meliorate the woes incident to a lapsed and fallen state. In almost every considerable village throughout our own country, a masonic establishment is found; and in our larger towns and cities there are many, comprising every grade. In all probability, the present number of regularly chartered masonic bodies in the United States, exceeds 2000, including, perhaps, 50 or 60,000 members. The amount of funds cannot be ascertained with precision.— These funds, deposited as they are in every town of note in the land, held sacred to benevolent uses, and under the control of those whose grand motto is “good will to man,” show beyond question that masons possess resources and means of benevolence, which the providence of God has denied to many others.

* It has sometimes been asserted that masonic societies existed in uncivilized and heathen countries; but facts, recently disclosed by means of a correspondence of a committee of the Grand Lodge of Maine, prove that masonic bodies, as such, are known only in civilized countries.

4th. Masons possess some advantages for doing good, over others, even where pecuniary means are alike. They are already organized, they possess a common language, whereby masons of every clime are recognized as brethren, they have strict laws of discipline, and the institution throughout the world, is like some mighty machine, in which every wheel and pin is a necessary part, contributing to the perfect and orderly motion of the whole. It will be at once perceived that hereby their communication with each other is greatly facilitated. Their bond of union is one, their professed object is one, their moral precepts are the same. One sentiment only would move them. Let the object stated be one of pure benevolence, let it distinctly appear that to do good, either to the bodies or to the souls of men, without respect to nation, kindred or tongue, is the intent, and every mason, who acts consistently with his principles, is bound to put forth his hand. In this respect, masonic bodies possess an advantage over every other combination on earth; for should they allow themselves to be guided by narrow or sectarian prejudices, should they refuse to aid a benevolent work from the influence of party views, they must be guided by other principles than those of masonry, they must forget their high obligations, and prove to the world that they are masons only in name, while the true spirit of their principles is wholly overlooked.

5th. Masons profess to have more light than others. Not unfrequently their professions on this point are very high, insomuch that we should be ready to conclude no small degree of self-complacency was creeping in, while a comparison was making in the mind between the light which masonry bestows, and the darkness of the uninitiated. An idea prevails to some extent in the world, and is carefully fostered by masons themselves, that under the external decorations which we assume in public, the ceremonies we perform, and the peculiar emblems we assign to each degree, important mysteries are concealed. I do not design here to enter into a discussion of the merits of this question, whether the pretensions to superior light which masons make, are or are not well founded; but am proceeding on the well known fact of their claim to more light than falls to the share of the world around. If these pretensions are true, and masons know whether they are true, then surely they, of all men, should be most forward in doing good, and should ever be found in the front rank where any benevolent scheme is in operation. Light and knowledge increase responsibility, for where much is given, much will undoubtedly be required, and to whom men have committed much, of them will they ask the more. And when we consider that in all probability men will be judged according to the light they have, the conclusion is irresistible, that if masons possess more light than others, they must be more active than others in doing good, or meet a deeper doom.

Surely, my brethren, it must follow that masons, belonging as they do to an institution whose most prominent motto is benevolence, masons,

who, in bestowing favors, profess to know no party, sect or name, who have the most ample resources for doing good, who possess some advantages over every other benevolent institution, and who, to crown the whole, profess to have more light than the world around, it must follow that such are under special obligations in every good work.

[We regret our inability to furnish in the present number the whole of this excellent discourse : to do so, would interfere very much with previous arrangements: had it been received earlier, the objection would have been obviated. To have taken advantage of the suggestion of our worthy companion, Grand Secretary, would have subjected us to the necessity of throwing away that which is in a high degree interesting and valuable. We shall give the remainder in our next.]

MASONRY IN SPAIN.

The history of Masonry in this country, may be given in few words : Previous to Napoleon's invasion, it was confined to individuals who had been accepted in foreign Lodges ; and its operations, therefore, very much limited,—its influence paralyzed. But the intercourse had with both French and English Freemasons, who went to Spain on account of the war, caused that number to be considerably augmented. The first attempt at forming a *Grand Spanish Orient*, was made by those Spaniards who were attached to the party of King Joseph ; and who, aided by their Gallic friends, succeeded in nominally establishing it. Their number increased rapidly ; but truth requires it should be said, their object was not confined to cherishing the fundamental principles of the order to which they professed to have belonged. At about the same time, and soon after the promulgation of the Constitution, the patriots, or liberals, as they were termed, who were at Cadiz, and who belonged to the society, formed a Lodge at that place ; but it was soon broken up by the fulmination of the following decree :

“ We [Our Holy Father, the Pope, Holy Inquisitors, and beloved Ferdinand !] henceforth offer to receive with *open arms*, and *all that tenderness* which has always characterized our ministry, those who, within the space of fifteen days from the date of this decree, shall spontaneously and voluntarily denounce themselves to us ; but if any person—which God forbid !—persist in following the road to perdition, we shall employ to our great regret, rigour and severity, causing the pains and penalties of the civil and canonical laws to be inflicted on the offenders.”

This decree was followed by numerous arrests throughout the Peninsula ; and many innocent persons, who were only *suspected*

of being suspicious in this respect, were unfortunate enough to be received "in the open arms" of the Holy Inquisitors, whose embraces we can compare only to the loving coil of the boa constrictor, or the more rapturous grasp of the African tiger. The Lodge of Madrid, which had been established a few months before, and which was to have been the great nucleus of Spanish Freemasonry, also fell a sacrifice to the holy decree. Some months after this, an eminent individual of the name of Beramendi, formed the plan of establishing at Granada, a Grand Orient, in order to straiten the ties of union among the various masons of the Peninsula. This attempt was attended with great success; a correspondence was opened with all the existing Lodges throughout Spain, and in a few months the Grand Orient was established in due form.

It will be perceived that political motives were the "moving cause" of the great efforts that were made to establish and maintain these Lodges: their object was the union of party: the overthrow of tyranny. They strove for the liberty of the people and the preservation of their country. How they succeeded in this, the history of the times informs us. Their aim was honorable, and their efforts were crowned with success; but the intervention of *kindred tyranny*, at "one fell swoop," destroyed that which was so dearly purchased; and with the destruction of which fell every honorable, enlightened and patriotic man in the kingdom. We are aware that many may think this a broad, and some perhaps may think it an unwarrantable assertion; but it is nevertheless true. Ferdinand dreads an honorable man, as he hates an intelligent one: he would hang all patriots, and honor the servile miscreants who fondle about his person, ready to execute the most infernal of his commands.

In 1815, the famous mandate of M. Miery Campillo, Inquisitor General, was published and ordered to be read in every church in Spain, on the first Sunday in Lent:—it reads thus, "*His Excellency, the Grand Inquisitor, enjoins all Confessors, under pain of excommunication, to denounce to the Holy Office, such persons as may have confessed themselves to belong to the order of Freemasonry!*" Many persons were seized, in consequence of this decree, and thrown into prison. In 1819, another decree of similar import, was issued; and in 1826, another; in which the inquisitors attempted an exposition of the principles of Masonry; and adduced many *sage* arguments to show that Masonry and Judaism were synonymous, and had the same end in view"—Attempts were also made to suppress the growth of the institution in the island of Cuba,

and in South America, but to no purpose. These places were beyond the reach of the inquisition. The people were too intelligent; their intercourse with other nations had taught them sentiments of liberality; had inspired them with a degree of independence.

We could refer to many acts of cruelty inflicted on members of the institution in Spain; but enough has been said to give an idea of the matter, and that is all we at present aim at. Masonry can barely be said to have an existence there. The brethren are obliged to meet in secret, and therefore meet but seldom. This will continue to be the case, so long as the country continues in its present degraded condition. Masonry shares the fate of other liberal institutions: they are alike enemies to tyranny and oppression. Whatever tends to enlighten the people, tends to destroy the power of the tyrant. This is a doctrine well understood by Ferdinand and his minions; and they govern themselves accordingly.

ORDER OF KNIGHTS TEMPLARS.†

This religious and military order, whose virtues and prowess emblazon the historical page, and the memory of whose unremitted persecution will evoke the tribute of a sigh from every generous breast, originated in Jerusalem. A. D. 1128.

Some time after the establishment of this order, nine gentlemen (of whose names two only remain on record, viz. Hugo de Paganis and Godfrey Adelman) moved by a sense of the dangers to which the pilgrims were exposed on their journey to and from Jerusalem, formed a little society, to serve as a guard to conduct them beyond the defiles of the mountains, and other dangerous passes. These men were encouraged by the Abbot of Jerusalem, who assigned them and their companions a place of retreat in the Christian Church, called the Church of the *Holy Temple*; on which account they were called Templars, or Chevaliers of the Temple, and not from the Tem-

* It does not occur to us, from what source we have derived this paper. We published it in 1826; and think it *now* of sufficient interest to bear republishing. We will not throw aside a good thing, merely because it has served another purpose. Our aim is to *preserve* such matters as are connected with the history, or tend to promote the welfare of the institution;—so far as practicable, to make our work a *Masonic Library*, adapted to the use of *Lodges*; and thereby, in a measure, supply a vacancy of long existence, the evil of which has been severely felt. Masonic books are scarce; few can obtain them: hence so many *nominal* masons.

ple of Jerusalem, *that* having been destroyed by Titus Vespasian, almost a thousand years before the society of Templars was instituted.

It would be useless, as Lowrie justly observes, to attempt to prove that the order of Templars is a branch of Freemasonry. This fact has been invariable acknowledged by Masons themselves, and none have been more jealous to establish it than the enemies of the order: the former admitted the fact, not only because it was honorable to them, but because it was true: the latter have supported it because, by the aid of a little sophistry, they hoped to employ it to the disgrace of the order.

Although the professed object of this association was to protect those Christian pilgrims whose mistaken piety and zeal had led them to the Holy City; yet it is beyond a doubt that its chief and primary intention was to practice and preserve the *rites* and *mysteries* of Freemasonry. We know at least that the Knights Templars not only possessed the mysteries, but performed the ceremonies and inculcated the duties of Freemasonry; and it is equally certain that the practising these rights could contribute nothing to the protection of the Roman Catholic pilgrims. Had the Templars publicly avowed the real object of the institution, instead of that favor and honor which they so long enjoyed, they would have at once experienced the animosity and vengeance of the Papish Church. But as they were stimulated by a sincere regard for her religion, and by a decided abhorrence of the infidel professors of Judea, it was never once supposed that they transacted any other business at the secret meetings, than that which concerned the regulation of their order, the advancement of the Romish Church, and the extirpation of its enemies.

About the time of the Knights Templars, chivalry had arrived at its highest perfection; when it made its first appearance, the moral and political condition of Europe was, in every respect, truly deplorable. The religion of Jesus Christ existed but in name; a degrading superstition usurped its place, and threatened to destroy the reason and dignity of man. The political rights of the lower orders, were sacrificed to the interests of the great. War was carried on with a degree of savage cruelty, equalled only by the sanguinary contentions of beasts of prey; no clemency was shown to the vanquished, no humanity to the captive. The female sex were doomed to the most laborious and degraded occupations, and were deserted and despised by that sex, on whose protection and sympathy they had so natural a claim. To remedy these disorders, a few in-

telligent and pious men formed an association, whose members were sworn to defend the Christian religion, to practise its morals, to protect widows, orphans, and the weaker sex; and to decide judiciously, and not by arms, the disputes that might arise about their goods and effects. It was from this association that the order of chivalry arose, and not, as some think, from the public investiture of arms, which was customary among the ancient Germans.

But whatever was the origin of chivalry, it produced a considerable change in the manners and sentiments of the great. It could not, indeed, eradicate that ignorance and depravity which engendered those awful evils which debased mankind and deluged the world in blood. It has softened, however, the ferocity of war; it has restored the fair sex to that honorable rank which they now sustain, and which they are at all times entitled to hold. It has inspired those sentiments of sympathy which have contributed so much to the civilization of the world, and has introduced that principle of *honor*, which, though far from being a laudable motive to action, often checks the licentious, when moral and religious considerations would make no impression.

We are assured that until so late as the year 1804, there existed on Mount Libanus one of those *Syriac Fraternities*, from whence several members of those trading associations of Masons, migrated into Europe; and as the Order of Templars was originally formed in Syria, and existed there for a considerable time, it would be no improbable supposition that they received their knowledge from lodges in that quarter. But we are, fortunately, in this case, not left to conjecture; for we are expressly informed by a foreign author, who was well acquainted with the history and customs of Syria, that the Knights Templars were actually members of the *Syriac Fraternities*.

The connexion between Chivalry and Freemasonry, is excellently exemplified in the fraternity of Knights Templars. It is well known that the association was an order of chivalry; that the Templars performed its ceremonies and were influenced by its precepts; and it has already been shown that the same association was initiated into the mysteries, was regulated by the maxims, and practised the rites of Freemasonry. But though they acted in a double capacity, it must be evident to all who study the history of the Templars, that the Masonic character chiefly predominated, and that, to them we are indebted for the preservation of an institution which has been a source of comfort and relief to the unfortunate and distressed, and of the highest gratification and felicity to the Philanthropic, Humane, and Benevolent.

FANATICISM.

Our readers must have heard, before this, of the assumption of the inquisitorial chair, by persons styling themselves delegates from nineteen churches of the Baptist society, assembled at Le Roy, Genesee county, New-York; the object of whom, is to excommunicate all their masonic members, who do not publicly abnegate the principles which govern the masonic institution! The unrighteous persecution, to which the fraternity were subjected the last year, is a matter of little surprise, when we reflect that, men of infidel principles cannot bear the morality, the justice and equity of masons. And, since the base impositions and impious perjuries resorted to, have proved abortive, (Providence having swept away the refuge of lies,) we are the less astonished that their master, whom they constantly serve, has changed himself into an "*angel of light!*"—This was to have been expected. A corrupted fountain cannot send forth pure streams. If they have persecuted me, saith Christ, they will persecute you, and the time will come when they will think that they do God service, when they put you out of the synagogue; but be not afraid of these things, for they know not me nor the Father;—they love the uppermost seats in the synagogue, but they shall receive the greater damnation. A false zeal in religion, like the "*ignis fatuus,*" leads thousands through the bogs of sin into the pit of destruction: they cry, "the temple of the Lord are we," while their lives show that their hearts are full of iniquity. *Judas* carried the bag; *Saul* was among the prophets; *Ananias* and *Sapphira* were supposed to be zealous members of the christian church, &c.; so are the delegates who assembled at Le Roy; and we are far from wishing them alike punishment, though alike guilty: neither will we retort by a reciprocation (however just it might be) of the unchristian language of the committee, who sign themselves "yours in the bonds of the gospel." Were we disposed to do so, we should say—"we verily believe that God will not suffer such base unfeeling wretches to go unpunished in the world!"* These people have a tender conscience, and so had Herod when he beheaded John the Baptist.

Forced zeal and show of piety, in a graceless man, are indicative

* This remark is applied to the whole masonic fraternity, by the committee of the delegates, in a circular addressed "*To the Baptist Churches of Christ throughout the Union!*" The circular is signed by Stephen Bates, Daniel Commins, George Commins, Stephen Bates, Jr. and Daniel Trowbridge.

of a bitter, contentious and boisterous spirit. Like a true son of Zeruah, he goes about engendering strife, doling about questions as a tale-bearer, having a zeal without knowledge, and is never able to come to a right understanding of the truth : it is too high for him, he cannot attain to it. If he make any apparent enquiry after it, it is with the presumption of Pilot, who asked, *what is truth ?* and retired. Irreligious members of the church are unbounded in their zeal. *Baal's* priests exceeded Elijah in cutting and lancing themselves, and when Elijah spared himself, they were violent even unto madness, to support the reputation of their idol. But no violent thing is perpetual in nature ; neither is any motion kindly that exceeds moderation. Had these *wise* delegates been at heart, what they ostensibly seemed to be, they would not have run so precipitately against the pricks ; they would have made their moderation known unto all men ; for “ by this (said Christ) shall all men know that ye are my disciples.” But we will not quarrel with them on this point. I have fought with the beasts at Ephesus, saith St. Paul ; and *we* have had experience enough to teach us, that illiterate men, under the predominancy of *choler*, are rash and heady. Like *Jehu*, they may applaud themselves in their furious march to destroy the *idols of Ahab*, but the secret desire of a crown was the main spring of his actions ; and his zeal against *Baal* made him forget his duty against “ *Jeroboam's Calves.*” We cannot hope for better things of these people : they are self-righteous in all things ; they are calling aloud to their more enlightened, and virtuous, and exemplary neighbors, *come not near me, for I am more holy than thou !*

Thus much we have thought fit to say after their own *liberal* style of ‘doing up’ such matters. We are not much used to the weapons, but shall probably be very well understood by the gentlemen delegates. We have one word to say on the following resolution, though that one word is unnecessary :

“ *Resolved*, That we withdraw our fellowship from every brother or sister, who will commune with any mason who has not wholly renounced masonry.”

So, if the husband be given more to the flesh than the spirit, and the wife to the spirit than the flesh, (which is more than probable,) then the wife is to be excommunicated, however godly she may be ; because, forsooth, the husband will not forego the flesh for the spirit, though *he* never felt the influence of its out-pourings ! This is a fair interpretation, and it indicates a very strong desire on the part of the delegates, to increase the number of their *male* disciples.

These men call themselves Baptists—members of the Baptist

church! It may be so, but the church is in no manner responsible for *their* conduct. The liberal and enlightened part of that very respectable and numerous order of Christians, will join us in condemning such proceedings, as unworthy of men professing to be the followers of Christ.

THE DRUIDS.*

The Druids were peculiar to Gaul and Britain. Their antiquity and peculiar stations, render it probable in the minds of some, that part of their rites and ceremonies have been retained in forming the ceremonies of the masonic society. The members of this association were elected out of the best families, and were held, both from the honors of their birth and office, in the greatest veneration. Their study was astrology, geometry, natural history, politics and geography. They were present at all divine service; the overseers of public and private sacrifices, and the interpreters of religious rites and ceremonies. They were the preceptors of youth, and taught them many rules, which they caused them to commit to memory, it being unlawful to commit their doctrines and particular precepts to writing; in which manner they instructed them in the mysteries of their religion, sciences and politics. At the conclusion of each year, they held a general festival and assembly, in which they paid their adoration, and offered gifts to the God of nature, bringing with them mistletoe and branches of oak; in mystic verses, supplicating for approaching spring and the ensuing year. At their sacrifices and in their religious offices, they wore *white* apparel. They held a session once a year, in a certain consecrated place, in which all causes were tried and determined. They worshipped one supreme God, immense and infinite; but would not confine their worship to temples built with human hands; professing the universe was the Temple of the Deity, esteeming any other inconsistent with his attributes. Their whole law and religious opinions were taught in verse. Some Druids spent twenty years in learning

* For this paper we are indebted to a work published by *Wilkins Tannehill*, Esq. of Nashville, Ten. in 1824. We have something to say upon the subject ourselves, but prefer another opportunity. We have not much faith in *druidical speculation*; and we believe, they who strive to assimilate the ceremonies and principles of Masonry to the practices and theology of the Druids, are influenced by erroneous impressions. The paper is interesting and useful withal. It is open to remark; and we should be gratified to publish the opinion of some of our most skilful masonic friends on the subject.—Ed.

to repeat those scientific distiches, which they were forbidden under severe penalties to commit to writing ; by which means they were only known to the initiated.

Julius Cesar, who had ample opportunities of becoming acquainted with their ceremonies and practices, says, "if either private person or body politic obey not their decrees, they debar them from religious ceremonies, which is esteemed a grievous punishment.—Whoever are under this interdict, are esteemed wicked and impious persons, and are avoided by all, and they are rendered incapable of holding any public office. Of the Druids there is a chief, who has the greatest authority amongst them ; at his death the most excellent person in the association is elected his successor. Their learning and profession is thought to have been first devised in Britain, and from thence translated into Gaul. They are free from tributes and service in war, and are also exempted from all state impositions.—They are principally anxious to inculcate on their disciples, that the soul of man is immortal, and after death, passeth from one man to another. They presume by this doctrine that men will condemn the fear of death, and be steadfast in the exercise of virtue. Moreover, concerning the stars and their motions, the greatness of the heavens and the earth, the nature of things, the power and might of the eternal divinity, they give many precepts to their pupils. In the manner above described, the Druids communicated their particular tenets, and concealed under the veil of mystery, every branch of useful knowledge ; which tended to secure to their order universal admiration and respect, while the instructions propagated by them were received with reverence.

TRIBUTE OF RESPECT,

TO THE MEMORY OF DE WITT CLINTON, ESQ.

Mason's Hall, Middlebury Vt. March 11, 1828.

At a regular communication of Mount Calvary Encampment, the following preamble and resolutions were unanimously adopted.

PREAMBLE.

Memento Mori is deeply engraven on every sublunary object. Death has an established empire over all the works of nature. Mutation is an essential characteristic of all natural beings. Daily observation, as well as divine inspiration, proclaims the unerring truth that, all inanimate and animate objects, like the passing current, are designed only for a limited duration. Man, the noblest work of God, in accordance with those laws which pervade all terrestrial things, continues in his earthly

tenement but for a season. "The body then *returns to the dust from whence it came and the soul to God who gave it.*"

Notwithstanding the instances of mortality we so frequently witness, yet through some accountable infatuation, have we not practically forgotten that we are born to die? Have we not gone from one disguise to another—added hope to hope; and laid out secular schemes for the employment of many years? Amid this our careless and inattentive career, God has appeared in judgment amongst us. The Grand Master of our General Encampment has suddenly been removed by death!

De Witt Clinton, whose political fame will remain while Canals and Rocks exist, is now numbered with the illustrious dead. Whatever the private life of Clinton may have been, his public acts placed him in the rank with the first of public benefactors. His loss is deeply and sensibly felt by an immense community. His opposers acknowledged him great.—His friends knew him to be such. Yet great as he was, he could not resist the *commanding influence of truth*, nor gainsay *divine revelation*. He yielded to its impulse and bowed humbly at the Cross of Christ; and his name will ever remain enrolled among those *weary worn pilgrims*, who have espoused the cause of the Christian Religion. "IN HOC SIGNO VINCES" was his motto. Guided by these principles, he was early found a patron of Freemasonry, of learning, of Bible societies, of Sabbath schools, and of other moral and religious institutions. By his death, we are forcibly reminded that, in the midst of life we are in death, and that whatever elevation of character we may have attained; yet shortly must we all submit as victims of its destroying power, and endure the humbling level of the tomb. On an occasion of so much magnitude as the present, it is laudable to mingle our sympathies with those more immediately bereft. *Therefore,*

Resolved, That this Encampment consider the late dispensation of Divine Providence, in the removal of their late General Grand Master, De Witt Clinton, by death, as an event afflicting to the public; and especially so to the Masonic Institution.

Resolved, That the Jewels and Furniture of Mount Calvary Encampment be clad in mourning, and that the members thereof wear the appropriate badge of mourning, during their convocations, until the session of the next Grand Encampment.

J. A. Allen, *Rec. protem.*

EXPULSION.—We are requested by Mr. J. Hubbard, Secretary of Manchester, (Conn) Lodge, No 73, to give notice that *Erastus Vorra*, a member of said Lodge, has been expelled from the same, for *unmasonic conduct*.

ELECTIONS.—Solar Lodge, Bath. Daniel C. Magoun, M.; Joseph Blish, S. W.; Joseph G. Torrey, J. W.; H. G. Allen; Treasurer. Wm. Torrey, Sec'y. *Constellation, Dedham*: Jeremiah Myers, M.; Josiah S. Upham S. W.; George W. Low, J. W.; Martin Marsh, T.; Elisha Thayer, S.; Eliab Gilmor, S. D.; Harvey Partridge, J. D.; Ralph Smith, Tyler.

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NO. II.

MASONIC DISCOURSE.

BY GILES F. YATES, ESQ. OF SCHENECTADY, N. Y.

—PART II.—

THE object of Freemasonry has ever been to promote the best interests of mankind. It has patronized the arts and sciences, and particularly architecture, and its concomitant science, geometry, which is synonymous with Masonry, and of heavenly birth.^p In fact, we have reason to believe, that one of the primary designs of the Masonic institution, was to improve in architectural science by the mutual communication of knowledge connected therewith, and that ancient geometry was in part what now exists under the appellation of Freemasonry. Even at the present day, the latter has much to do with *lines, angles, triangles, circles, squares and perpendiculars.*

It may be proper here to observe, that originally the craft consisted mostly of operative masons, and that no regular lodges were constituted until the erection of king Solomon's temple. According to holy writ, upwards of one hundred and thirteen thousand craftsmen, besides seventy thousand laborers and bearers of burdens, all under the superintendence of three grand officers, were employed in that glorious undertaking. These, after the *cap stone* was laid, dispersing to different parts of the globe, ^r widely disseminating the

^p The geometrical science necessary to the construction of Noah's ark, the tabernacle in the wilderness, its ark, altars, &c. the temple of Solomon and its furniture, must have been derived from heaven. Scripture expressly informs us, that they were made according to patterns divinely communicated. These buildings and every article of furniture belonging thereto, were all so many emblems and tokens, designed and admirably calculated to convey the most important religious and moral instructions, and to inspire devotional contemplations.

^r Hence we may account in part for the singular fact, that some nations have been found to possess the masonic secrets, and even to meet in lodges, and essentially agree in regard to ceremonies, &c. with other

principles of the craft. From *s* the connection and intercourse between the Hebrews and the inhabitants of Tyre and Egypt, *t* and the attachment of the latter to hieroglyphic symbols, we can readily account for the introduction of those principles into the last named countries. The sun of masonry which arose in the east, soon enlightened the west; and soon the north and south were favoured with the benignant influence of its beams. We are informed, that several hundred years before the christian era in Asia,*u* associations

parts of the world, with whom they have had no intercourse for many hundred years.

s Kings ch. v. and ix. Vide also, Rollin, Book ii.

t There is strong circumstantial evidence to believe, that the valuable secrets known to the Egyptian priests, were masonic secrets: they had more knowledge of the arts and sciences than others of their day. Several Egyptian obelisks, with hieroglyphic and masonic emblems engraved thereon, are still to be seen. Pythagoras and other philosophers, Rollin informs us, were initiated into their mysteries. What were "the exalted mysteries" of the Athenians? and what the mysteries of the Druids? Lawrie observes, that the Elusian mysteries, instituted cir. 1500 years B. C., were societies of Freemasons, formed for scientific improvement, though tinged with the doctrines of the Egyptian mythology.—The following points of resemblance between these mysteries and those of Freemasonry, are noted and proved from authentic historians. Those initiated were bound by the most solemn engagements to conceal the instructions they received, and the ceremonies that were performed—none were initiated until they arrived at a certain age—persons were appointed to examine and prepare them—none guilty of atrocious crimes were initiated—the initiate was instructed by significant symbols on the principles of religion—was exhorted to quell every turbulent passion, and to merit by his conduct the benefits he was still to receive—significant words were communicated—grand officers presided over their assemblies—their emblems were exactly similar to those of Freemasons—in their libations they poured out *corn, oil and wine*—and the candidate advanced from one degree to another. We subjoin the following additional particulars from the Encyclopædia Britannica—the bearing they have to the subject in question, will readily be discovered by a master mason. "The principal rite was nocturnal, and confined to the temple and its environs. The *mystæ* (candidates who had gone through certain preparatory ceremonies) waited without with impatience and apprehension. Lamentations and strange noises were heard—it thundered—flashes of light and fire rendered the deep succeeding darkness more terrible:—They were beaten and perceived not the hand—they beheld frightful apparitions, &c.—They were filled with terror, became perplexed and unable to stir. The scene was suddenly changed to brilliant and agreeable. The vestibules of the temple were opened—the mysteries shown, &c.

u The Dionysian artificers first made their appearance about 300 years B. C., and existed at Teos, Syria, Persia, India and Judea. They were divided into lodges under masters and wardens, and used private signs and words by which they distinguished the brethren of the order. They used certain implements in their ceremonies which exactly resemble those in use among the fraternity in the present day. Those who were able,

of Freemasons under the name of "Dionysian artificers, made great improvements in architecture, and were distinguished for their science. And in the fourteenth century in Europe,^v an itinerant association of operative Freemasons, consisting of men of different countries, erected many public buildings which have excited the admiration of the world. Their lodges have been emphatically termed "seminaries of instruction in the sciences and polite arts."

Among the numerous durable *w* structures and magnificent edifices, erected under the auspices of masonry, I shall only point you to the stupendous pyramids of Egypt, the lofty temples of Damascus and Ephesus, the city of Alexandria, the tower of Pharos; and in later days, St. Peter's church at Rome, St. Sophia's at Constantinople, St. James's Palace, St. Paul's Cathedral,^x the palace of Elysium at Paris, the palace of Loo in Holland, the palace and hall of Westminster, the London bridge, the masonic hall in Philadelphia, and last, though not least, 'the church of all denominations,'^y this year erecting in the state of Georgia.

were bound to assist all brethren whose necessities required it. See *Chisull's Asiatic Antiquities—Chandler's Travels in Asia, and Ionian Antiquities*. Dr. Robinson observes that, they "came into Iona from Syria, and brought with them that style of architecture called Grecian," which Josephus informs us, was used at the erection of Solomon's temple. He moreover observes, that "they had scientific secrets, and were really a masonic fraternity." It is interesting to note the coincidence between the mysteries of the Essenes—imported by Pythagoras into Italy, and there denominated the mysteries of Pythagoras—and those of Freemasons. And I am well convinced that any unprejudiced person, who will take the trouble to investigate the subject, will come to the conclusion, that the persuasion entertained by Lawrie and others, that this as well as some other ancient secret associations, and that institution which now exists under the name of Freemasonry, are identical, is far from being visionary. Although Clemens, Justin Martyr, and other primitive christians, have laboured, to shew that the ancient mysteries inculcated the knowledge of the true God, his character and attributes, essential points in the masonic system, yet it is our opinion, that the perpetuation of masonic secrets can be accounted for, without making the associations referred to, the repository. But it is alledged that, many valuable arcana of these associations have been incorporated into the masonic institution.

^v See Wren's parentalia, and Henry's history of Great Britain.

^w According to Clarke, a late celebrated traveller into the holy land, the foundations of the temple of Jerusalem are still distinctly visible.

^x From Alfred to William III. in 1695, more than one hundred public buildings were erected or repaired, under the immediate superintendence of the masonic fraternity.

^y On this subject, the Richmond Va. Compiler contains the following remarks:—"On the 27th June, 1821, the corner stone of this church was laid near Cherokee Hill, eight miles from Savannah, which is to be open

And if masonry has been a *patron*, it has been a *preserver* of the arts. In those ages of the world when the dismal cloud of barbarism, pregnant with ignorance and superstition, overshadowed the earth, then a knowledge of the most valuable arts, was with danger and difficulty preserved by our ancient brethren, which having been transmitted to posterity, has contributed, in no small degree, to refine and civilize the world.

During that Dark period too, masonry was the only institution which had for its object the alleviation of human misery. Since the advent of the prince of peace, christianity and masonry, like twin sisters, have gone hand in hand in the blessed work of charity and love. Before that happy epoch, as a writer has observed, alms houses and eleemosinary institutions were unknown. Poverty (except among the masons) was without a friend, and the humble supplications of distress, were lost amid the proud pursuits of ambition, the wild and terrible clangor of arms and the sweeping desolations and cruelties of persecution, anarchy and despotism.

“Twas thou, blest masonry, that brought
The choicest gifts to man ;
And thou it was the lesson taught,
E’er since the world began:

“That charity can sooth each pain,
Relieve mankind from wo ;
That masonry hath pow’r to gain
A paradise below.”

The ligaments of affection, which bind the heart of one mason to another, must, from several circumstances peculiar to the masonic institution, be more strong and endearing than the ordinary ties of humanity. Hence some of our brethren have often, in cheerful compliance with their obligations, and influenced solely by the zeal

to all sects of Christians. This liberal institution sprang from no particular order of Christians, and it is to be confined to none—but it owes its origin to a Society which has always inculcated liberal sentiments, without being so fortunate as to meet with them in return—a Society, which, within the last few years, has called down the wrath of the Baptists of Kentucky, and the Presbyterians of Pittsburgh—a Society, which, whatever be the mystery that surrounds it, has been conspicuous for its benevolence, has bound up more broken hearts, than any other affiliation—and which owes to the very excellence of its principles, more than any other cause, the long life it has enjoyed. Need we specify the Society of Freemasons? The corner stone of this temple, thus dedicated to the cause of toleration and benevolence, was laid under the immediate auspices of the Grand Master of the state of Georgia, attended by a large procession of masons and other citizens.

which masonry inspires, assisted their fellow brethren, oppressed by the chilling hand of poverty. Although such charitable acts may not always be dictated by love to the Deity, yet, to say the least, we cannot be blamed for using adventitious aids to urge to virtuous actions.

Do you ask for examples of our charity ?^z Go to yonder widow, bereaved by the unrelenting king of terrors of the dear partner of her bosom, her only support in life : *who* revives her hopes, and soothes the keen wound of her afflictions ?—'Tis the genius of masonry ! Go to yonder helpless orphans : who supplies their wants and snatches them from the vortex of destruction ?—'Tis the genius of masonry !—Go to yonder mendicants of the eastern hemisphere, craving from flinty-hearted wealth the bread of charity in vain : who cheers, comforts and supports them ? and the answer again will be, the benign genius of masonry ! Lo ! who enters the dark and cheerless abodes of yonder loathsome prison ; wipes the scalding tear from the cheek of its inmate, a poor unfortunate debtor prostrated by the hand of an unforgiving creditor ?—who ?—'Tis the guardian spirit of masonry !—These, my friends, are not pictures drawn by fancy, but by the sober pencil of *truth*. I can point to living instances in proof of my assertions—instances too, independent of those accounts of benevolence contained in the *records* of the lodges ; accounts which we trust, will be found duly posted to their credit in the grand ledger of eternity.

^z The charities of the craft have never been called in question—they are proverbial. The fact of their not being blazoned on the house top, is not a little to the credit of the institution. The distressed mason applies to his brethren, who relieve his wants, if he should be found worthy, and they have it in their power so to do, without injury to themselves or families ; the testimony of which, sometimes, does not even appear on the records of the lodge : and thus the painful mortification of soliciting aid is most happily prevented. In England, France, Italy, Germany and other European countries, we find liberal donations conferred on objects of charity, many of whom are without the pale of the society. *The G. Lodge of New-York contributes thousands of dollars annually to support and educate orphans, and supply the wants of the destitute.*—There is a fact of comparatively recent occurrence which deserves particular mention. *During the late war, it is well known that the Lodges and Chapters in that state, then amounting to more than 300, contributed from ten to seventy-five dollars each, to relieve the necessities of the famishing and impoverished inhabitants of Buffalo.* There are now we believe, two anti-masonic papers printed at that place !

MAY.

BY JAMES GRAHAME.

ON blythe May morning, when the lark's first note
Ascends, on viewless wing, veiled in the mist,
The village maids then hie them to the woods
To kiss the fresh dew from the daisy's brim ;
Wandering in misty glades they lose their way ;
And, ere aware, meet in their lovers' arms,
Like joining dew drops on the blushing rose.

Sweet month ! thy locks with bursting buds bedecked,
With opening hyacinths, and hawthorn blooms,
Fair still thou art, though showers bedim thine eye ;
The cloud soon quits thy brow, and, mild, the sun
Looks out with watery beam, looks out, and smiles.

Now from the wild flower bank the little bird
Picks the soft moss, and to the thicket flies ;
And oft returns, and oft the work renews,
Till all the curious fabric hangs complete :
Alas, but ill concealed from schoolboy's eye,
Who, heedless of the warbler's saddest plaint,
Tears from the bush the toil of many an hour ;
Then, thoughtless wretch ! pursues the devious bee,
Buzzing from flower to flower : She wings her flight,
Far from his following eye, to walled parterres,
Where, undisturbed, she revels 'mid the beds
Of full-grown lilies, doomed to die uncultured,
Save when the stooping fair (more beauteous flower!)
The bosom's rival brightness half betrays,
While choosing 'mong the gently bending stalks,
The snowy hand a sister blossom seems.

More sweet to me the lily's meekened grace,
Than gaudy hues, brilliant as summer clouds
Around the sinking sun : to me more sweet
Than garish day, the twilight's softened grace,
When deepening shades obscure the dusky woods ;
Then comes the silence of the dewy hour,
With songs of noontide birds, thrilling in fancy's ear,
While from yon elm, with water-kissing boughs

Along the moveless winding of the brook,
 The smooth expanse is calmness, stillness all,
 Unless the springing trout, with quick replunge,
 Arousing meditation's downward look,
 Ruffle, with many a gentle circling wave
 On wave, the glassy surface undulating far.

DERIVATION OF THE

TERMS MASON AND MASONRY.

The derivation of the term Mason, has been a matter of much discussion among the learned and curious of the Order; but we know of no two who perfectly agree. We may not be able to offer any thing satisfactory on the subject; nor shall we, to the full extent, coincide in opinion with any writer whose speculations have fallen under our observation. It has been contended that the word has its derivation from the Persian term *magus*, which, as adopted into the latin, signifies a philosopher or priest among the Persians; and certainly indicates very strongly the nature of the masonic society. This is all it has to recommend itself to our notice; or to justify the inference that *mason* was so derived; which, to say the least, is unsatisfactory. The French word *maison*, or mason, signifies house, family, parentage, extraction, and likewise, a particular race of people. But it does not thence follow that, the designating term of our craft was derived from that source. It has also been contended that the name was compounded of the Greek words *Μαω*, to seek, and *Σοον*, safe or perfect; making *Μαωτοον*, to seek something safe, useful or perfect, or to seek perfection and salvation; and *Masonry* to be no more than a corruption of the Greek word *Μεσσηγειω*, *esse in medio cæli*, to be in the middle of the heavens; or to observe the heavenly bodies; or perhaps, by seeking sublime and heavenly wisdom, to attain to happiness. This conjecture is much strengthened by the symbols used by the fraternity. It has moreover been observed, and is pretty generally admitted that, the appellation of Mason implies a member of a religious sect, and a professed devotee of the Deity, "who is seated in the centre of heaven;" which idea, it will be readily admitted, comes nearer the present than the original acceptation of the term. That which appears to us to be the most probable hypothesis is, that the titles of

mason and masonry had their origin in the Greek or Hebrew language. The Greek idiom is most adopted by masons; and moreover, the Druids, when they committed any thing to writing, used the Greek alphabet; and it is contended very earnestly by some eminent writers, that the most perfect remains of their rites and ceremonies are preserved among the masons. The terms may have been derived, or rather corrupted, from *Μυστηριον*, *misterium*, a mystery, or *Μυστησ*, *sacris initiatus*; initiated into the sacred mysteries: But even this is more applicable to some other of the ancient mystic associations, than to the masonic. We come then to our own conjecture, and leave the intelligent reader to determine its correctness. If the institution did not receive its birth at the building of the Temple at Jerusalem, it certainly there received its consociated existence, and most probably (we are half inclined to speak positively,) its name; which we take to be translated from the Greek word *Λιθοτομος*—*Lapidarius*, a cutter of stone—*Lapicida*, a digger of stone in a quarry, a hewer of stone, a stone-cutter, a freemason; or, in another word, a builder; an appellation by which the workmen of the temple were designated. “The stone which the builders refused is become the head stone of the corner.”—“Did ye never read in the scriptures, The stone which the builders rejected has become the head of the corner?” *Vide* Psal. cxviii. 22. Matt. xxi. 42. Acts iv. 11, &c.—We are told that the stones used in the building of the temple were all hewn, numbered and squared in the quarries, and that there were employed in carrying on the work, 3300 rulers, provosts, or overseers of the people in working, who are called expert master masons; which can mean nothing else than that they were masters of the art of stone-work, &c; for under these, were employed 80,000 stone-cutters, sculptors, layers and builders, who were called fellow-crafts: there was also a levy of assistance amounting to 30,000 persons, who were under the noble Adoniran. Besides all these, there were engaged in the work 70,000 bondmen, labourers and bearers of burden. The latter are not called masons; nor are they entitled to the appellation, more than the labourer who at the present day carries the hod. Here then it is clear than the majority of the builders of the temple, were workers in stone, stone-masons; and we have no evidence that the term mason was originally used in a different sense, or implied anything other than the workmen (perhaps generally) of the temple:—hence its origin.* The range the term subsequently took and the

* If further evidence be required, the reader is referred to the early his-

designating name for mason prior to the erection of the temple, are irrelevant to the present question.

We agree fully with most who have written on the subject that, the name implies "some strong indication or distinction of the nature of the society;" that is, as the society was originally constituted: we differ some in the *manner* of coming to this conclusion, but mostly in the *nature* implied. They argue that it was intended to be *exclusively* a religious institution, that its mysteries were derived from heaven; and yet they wish us to believe that it was a philosophical society, the patroness of learning; but the arguments adduced in support of the first, destroy the latter. Now we contend that it was instituted for the promotion of both these objects: that it was designed for the encouragement of genius, of the arts and sciences; and for the inculcation and diffusion of the great, sublime principles of morality and religion:—there has been a time when it was said, and with much truth, that all the science and wisdom of the world were concentrated within its bosom. Its code of ethics is in perfect accordance with the liberal and benign principles of Christianity, and is happily calculated to promote the present and eternal good of the members.

Were it important, we might enlarge upon the subject, and offer many additional reasons in favour of the position assumed; but the whole question is a matter of mere curiosity, and perhaps hardly worth the time spent in writing this article, or the room which it occupies; but we like occasional rambles in the field of speculation: there are some roses there, and some thorns: if we get scratched it is our misfortune: the wound is soon healed and we return to it again with increased pleasure: surely then the reader will not deny us this little indulgence; for he sends us often, tho' into fairer fields, in search of flowers that we would gladly leave

"To waste their fragrance on the desert air."

tory of the craft in England: also, to the little sketches of eminent masons we have prepared for this number. It will be seen by reference to the sketch of St. Alban, that he "loved the masons well, and cherished them much, and made their pay right good." This circumstance is mentioned in a manuscript written in the reign of James II. which makes their weekly pay 3s. 6d. and 3d. a day for the bearers of burdens. Innumerable instances of this kind might be cited to prove that masonry, so late as the 16th and 17th centuries, was not so *speculative* as at the present time, nor as some would have us believe it was originally designed to be.

MASONIC DISCOURSE.

Delivered at Portland, Jan. 17th, 1828, before the *Grand Royal Arch Chapter of Maine*, by E. and Rev. JONATHAN GREENLEAF, senior Grand Chaplain, and Pastor of a Church in Wells.

[Communicated for publication, agreeably to vote of said Chapter.]

[In the part of this Discourse given in our last, the duty of Masons to do good was argued from the following considerations: That the Masonic institution professes to be one of the most expansive benevolence; and that Masons profess to be guided by no sectional or party feelings; their field of operations being the whole *world*—That Masonic bodies are in possession of ample resources to enable them to do much good—That Masons being already organized and having a common language, possess some advantages for doing good over others, where pecuniary means are alike; and that they profess to have more light than others.]

After the considerations now stated are duly weighed, it may, perhaps, be asked wherein Masons may engage in benevolent operations with the fairest prospect of success.—They do already dispense abroad their charities in feeding the hungry, in clothing the naked, in supporting the orphan and assisting the widow, in restoring the poor imprisoned debtor to his family, and relieving the stranger when cast upon our shores. All this is well; and the obligations to perform these deeds is clearly understood, and suitably regarded. But a new era has arrived; a new scene of things is opening upon the earth; new channels are prepared, connected with the great view of benevolence, as tributary streams, flowing to the same grand ocean, and “making glad the city of God.” A light is preparing to beam upon the world, which will as far transcend the light of Masonry as the blaze of the sun, shining in his strength, exceeds the feeble twinkling of the most remote star. The glorious gospel of the blessed God is destined to fill the world, and the sun of righteousness will shortly dart his life giving beams to the remotest part of the earth. But much is first to be accomplished. Many fair portions of the earth are still covered with almost impenetrable darkness. In many countries the light of revelation has never shone, and the people are grossly ignorant of all that can refine or ennoble the soul. Science has never enlarged their intellect, nor polished their manners; nor has religion ever taught them to raise their hearts devoutly to God, or to look beyond the grave with a hope full of immortality. The holy Apostle thus describes those who were ignorant of the Gospel: Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, deceitful, proud boasters, inventors of evil things, disobedient to parents, without understanding,

covenant breakers, without natural affection, implacable, unmerciful." Had Paul been describing heathen nations as they are now, he could not have been more accurate. *

The picture is not too highly colored.—No crime can be named which is not common in pagan lands; and although there is vastly too much wickedness in christian countries, yet here the education of men, the laws of the land, some pious examples, and, I should add, masonic precepts and institutions, form a powerful restraint upon the wickedness of the heart, which might otherwise break forth.—But in heathen countries no such restraints exist, and all the corrupt propensities of fallen nature burst out, like some furious torrent, which without a barrier sweeps over every opposing mound, and deluges a whole country. Whatever we value in moral conduct, as it respects ourselves, as it respects others, or as it regards the well being of society, whatever among men is true, is honest, is just, is pure, is lovely, and of good report, we owe it all, either directly or indirectly, to the influence of that revelation which God hath made. If this assertion be doubted by any one, let a close inspection be made of heathenism, let a minute investigation take place, and a fair comparison be made between the state of those who have the gospel and those who have it not.—We may look upon heathen countries; they are pleasant, they are delightful without, they perhaps charm the eye; but the beauty of virtue is unknown to them.—Their mountains may be bold and lofty, rearing their summits, as if to inspect the transactions of the clouds or contend with the spirits of the storms; the verdure of their hills may be uncommonly bright, while their variegated altitudes and peculiar forms display at once magnificence and beauty; their sloping vales, like the verdant avenues of some vast garden, may wind through colonnades of hills and mountains, where endless variety of prospect will invite the eye to rove with wonder, or rest with delight; while their springs, and their brooks, and their rivers, dashing from hills, or winding through the vales, may complete the enchanting scenery. But a closer inspection will show that fair exterior to be but a whited sepulchre. The foulest crimes are there perpetrated in the light of the sun, and this apparent Eden is a mere charnel house; a place of graves, where souls are buried to rise no more. For all our hopes of eternal salvation, we are indebted to the Bible. Paganism lights up for a moment a frightful glare, like some meteor in the heavens, which presently expires and leaves the soul in darkness more profound, while christianity's beam, like the shining light, shineth brighter and brighter unto the perfect day. Would we know the prospects of a heathen concerning the world to come, let us for a moment in fancy stand by his dying bed. The prospects of this world are obscured. Death has laid his cold hand upon him; the blood flows slowly around his veins; a cumbrous load is at his heart, and nature exhausted is about to give up the ghost; ask him concerning his future prospects, and he is involved in doubt.

*We cannot agree with the eloquent orator, on this and some other points—

Perhaps a fancied Elysium is before him, where all his impurities will bear him company; or what is more probable, the darkest conjectures only guide his wandering mind. Of a heaven of purity he is wholly ignorant: the name of Jesus he never heard. Thus he launches from the shores of time, and knows nothing of the eternal God who made him, until he stands before his dread tribunal: The short line of this life bounds the prospect of the pagan, but aided by the lively oracles of divine truth, the christian can stretch his eye "beyond the utmost bounds of the everlasting hills," until he can see the clouds dispersing, and the New Jerusalem coming down from heaven. Is it any favor to know with certainty our final destination? Is it any satisfaction to have an assured knowledge of future peace? Is it any advantage to possess that new nature, which makes the soul like God and prepares it for heavenly glory? We are indebted for the whole to that revelation of himself which God hath made. The miserable heathen are destitute of these blessings, because they are destitute of those sacred oracles which bring them to view.—Ought not Masons in a peculiar sense to compassionate their cause? The benighted pagans are now, in the providence of God, brought as candidates to our doors. They are ignorant and ask for teaching; they are in darkness and ask for light: They are suitable recipients of our bounty; they are duly and truly prepared, and many are found to avouch for them, and testify to their necessities. Is there any way, in which Masons can do more good, than ministering to the spiritual wants of their fellow men? Will any say this is not truly masonic charity? What can be more so? Do we not make high pretensions to be sons of light? Do we not call the Bible our "great light," and carry it out before the world on all public occasions as a light to our feet and a lamp to our paths? Do we not claim it as the great charter on which we work, under the broad seal of heaven? Surely then we are bound to use our efforts to disperse this best of gifts to the remotest quarters of the world. Though all the rest of the world should slumber, yet masons should never rest while a single nation remains in darkness, while an individual can be found on earth who knows not God and obeys not the gospel. The immense funds collected by masonic bodies are intended to meliorate every form of human woe. The most ready way to effect this, is to impart to men the blessings of salvation. It is well to deal out bread to the hungry around us, but it is of far greater consequence to labor for the conversion of their souls; to extend our views to the millions of benighted pagans, and to devise and carry into successful operation some scheme to rescue their souls from wrath and ruin, is an enterprise well worthy the attention of men of the most exalted minds. This is the best way to do good, whether we have regard to this world or the world to come. Give men the gospel, give them the word of God in their own tongue, and teach them to read it, and with this blessing you give them also civil government, equitable laws, equal rights, christian institutions, and all the vari-

ed and multiplied blessings of civil society. You convey to their children the benefits of education, you polish their manners, you refine their minds, you open to them the rich treasures of knowledge, and pour upon them blessings, which shall pass down through generation after generation to the last moment of time. And if to this be added the hope of heaven, which the gospel reveals, and the eternal salvation which Christ bestows on the penitent; if we glance our eye at that long eternity of blessings which awaits the converted pagan, then all the labor, and all the treasure expended in this will seem well applied. Let us arise then, my brethren, for this work belongs to us; and no longer let the uninitiated go before us in the noble work of enlightening a darkened world. As Royal Arch Masons we are under peculiar obligations. If we may credit our traditions, this order owes its origin to the building of the second Temple, when Zerubbable and his pious companions were enabled to raise up the desolations of former generations, and re-establish the worship of Jehovah in its purity. This was a work worthy indeed of the attention of Masons. It was so then; it is equally so now. In a great portion of the world the spiritual temple of God is in ruins. Worthy companions, let us arise and build the temple of God; let us repair the dessolations, and set an example in this work not to the world only, but to Masons of other degrees, and rest not till the head stone thereof shall be brought forth with shoutings, crying "grace, grace unto it."—FINIS.

LIFE'S CHASE.

From the German of Schultze.

The chief of the huntsmen is Death, whose aim
 Soon levels the brave and the craven;
 He crimsones the field with the blood of his game,
 But the booty he leaves to the raven.
 Like the stormy tempest that flies so fast,
 O'er moor and mountains he gallops fast;
 Man shakes
 And quakes
 At his bugle's blast.
 But what boots it, my friends, from the hunter to flee,
 Who shoots with the shafts of the grave;
 Far better to meet him thus manfully,
 The brave by the side of the brave!
 And when against us he shall turn his brand,
 With his face to his foe let each hero stand,
 And await
 His fate
 From a hero's hand.

EMINENT MASONS.

1.] **ST. ALBAN**—was born at Varulam, now St. Alban's, Hertfordshire, England. He was the first who suffered martyrdom for the Christian religion in Britain. He was beheaded A. D. 303. The old constitutions affirm that he was employed by Carausius to environ the city of Varulam with a wall, and to build him a splendid palace. He was a celebrated architect and zealous patron of masonry. In an old manuscript, destroyed in the year 1720, the following anecdote is told of this eminent man; “St. Alban loved Masons well, and cherished them much, and made their pay right good; for he gave them *ij s. per weeke, iij d.* to their cheer; whereas, before that time, in all the land, a Mason had but a penny a day and his meat, until St. Alban mended itt. And he gott them a charter from the King and his counsell, for to hold a general counsell, and gave it to name Assemblie. Thereat he was himself, and did helpe to make Masons, and gave them good charges.”

2.] **ST. AUSTIN**—after having spent sometime at Rome, whither he had been on a pilgrimage, returned, with forty other monks, among whom the sciences had been preserved, to England, in the year 557. By these men the principles of Christianity were propagated among the people, and by their influence, in little more than sixty years, all the kings of the heptarchy were converted. He was a firm patron of Masonry, and encourager of architecture. He appeared at the head of the fraternity in founding the old cathedral of Canterbury; the cathedral of Rochester: St. Paul's, London; St. Peter's, Westminster; and many other public buildings of great merit.

3.] **ÆLFRED**—or Alfred, the Great, youngest son of Æthelwolf, king of the West Saxons, was born in the year 849, at a place supposed to be Wantage, in Berkshire; and succeeded to the crown on the death of his brother Æthelred, in the year 871. No prince studied more to polish, and improve the moral condition of his subjects, than Alfred, and no one ever proved a better friend to Masonry. His example and powerful influence produced a speedy and effectual reformation in the dissolute and barbarous manners of his people. Hume furnishes the following particulars of this really great and good man:—“Alfred usually divided his time into three equal portions: one was employed in sleep, and the refection of his body by diet and exercise; another in the dispatch of business; and a third in study and devotion. That he might more exactly measure the hours, he made use of burning tapers of equal lengths, which he fixed in lanterns; an expedient suited to that rude age, when the art of describing sun-dials, and the mechanism of clocks and watches were totally unknown. By this regular distribution of time, though he often laboured

under great bodily infirmities, this martial hero, who fought in person fifty-six battles by sea and land, was able, during a life of no extraordinary length, to acquire more knowledge, and even to compose more books, than most studious men, blessed with great leisure and application, have done in more fortunate ages." Masonry claimed a great part of his attention; and he encouraged the mechanical arts of every description: invited from all quarters industrious foreigners to repopulate his country, which had been desolated by the ravages of the Danes: introduced manufactures: patronised the inventor or improver of any ingenious art, and appropriated a seventh part of his revenue to the maintenance of a large number of workmen engaged in rebuilding his ruined cities, castles, palaces and monasteries: founded the University of Oxford, and ended a glorious life, after a reign of 28 years, on the 28th of October, A. D. 900.

4.] **ATHELSTINE**—was the grand son of Alfred; and like him, an eminent patron of masonry. He succeeded to the throne in 924, and appointed his brother Edwin, patron of the Masons. He enjoyed the esteem of all the princes of Europe: was beloved and honored by his subjects. One blemish only, historians have been enabled to find in his character, and that is of so doubtful a nature, it had perhaps been better omitted. He was the first anointed king of England, and translated the Bible into the Saxon tongue, A.D. 930, (in the words of an ancient manuscript, written in the time of Edward IV.) "when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times." On the death of his brother, he undertook in person the direction of the lodges, and the art of Masonry was propagated in peace and security.

5.] **ELIAS ASHMOLE, ESQ.**—a celebrated English philosopher and antiquary, and founder of the Ashmolean museum at Oxford—was born at Litchfield, in Staffordshire, the 23d May, 1617. He filled many offices, civil and military, but is more generally known as a diligent and curious collector of manuscripts. He wrote the "history of the Order of the Garter," which obtained for him great popularity. He was elected, says his biographer, "a brother of the company of Free-Masons; a favour esteemed so singular by the members, that kings themselves have not disdained to enter themselves of the order." The following is his own account of the matter: "I was made a Free-Mason at Warrington, Lancashire, with Col. Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. Richard Penket, the Warden, and the fellow-crafts, on the 16th October, 1646." Mr. Ashmole gave considerable attention to the study of Masonry, and had commenced the compilation of its history. Of this, Dr. Knipe,

of Christ-church, Oxford, observes : " As to the ancient society of Free-Masons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy brother E. Ashmole, Esq. had executed his intended design, our fraternity had been as much obliged to him as the brethren of the most noble Order of the Garter." He died at South Lambeth, May 18, 1692.

6.] JAMES ANDERSON, ESQ.--This gentleman is known in masonic history, as one of the committee (with Dr. Desaguliers) appointed by the Duke of Montague, then Grand Master of Masons in England, to revise, arrange, and digest the Gothic constitutions, old charges, and general regulations. They were both men of genius and education, and executed the business entrusted to them in a faithful and acceptable manner.--The work was printed in 1723, under the following title : "The Book of Constitutions of the Free-Masons : containing the History, Charges, Regulations, &c. of that Most Ancient and Right Worshipful Fraternity.--For the use of the Lodges."

ANECDOTE OF QUEEN ELIZABETH.

IN the reign of Queen Elizabeth, Sir Thomas Sackville accepted the office of grand master, during which time lodges were held in different parts of the kingdom, but the grand lodge always assembled at York, where the fraternity were numerous and respectable. The following circumstance is recorded of Elizabeth. Hearing the masons had certain secrets that could not be revealed to her, and being jealous of all secret assemblies, she sent an armed force to break up their annual communication, on the 27th December, 1561. Sir Thomas met the officers, and gallantly told them that nothing could afford him greater pleasure than seeing them in the grand lodge, as it would give him an opportunity of convincing them, that Freemasonry was the most useful system that ever was founded on divine and moral laws. The consequence was, that he initiated some of the chief officers she had sent on this duty, who joined in communication with the masons, and made so honorable and so favourable a report to the Queen, on their return, that she countermanded her orders, and never after attempted to dislodge or disturb them ; but esteemed them as a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state.

I-COLMKILL,*

Is no less celebrated in the annals of the Ancient Order of Freemasonry, than "Kilwinning" of far-famed memory. I-Colmkill is the modern name for one of the Islands of the Hebrides, and signifies in Irish, "the island of the cell of St. Columba," who received a grant of this island from the fifth King of Argyle, A. D. 571, and settled there with *twelve* of his disciples. Its ancient name was Y, or I, the Irish for "Island;" it was also called "Ithon," (signifying "island of the waves") pronounced Ion, latinized Iona.—The ground was deemed *consecrated*, and was in ancient days, for some time, used as a cemetery for *illustrious* characters. Forty-eight kings of Scotland, and some crowned heads of France and Norway, and many chiefs of tribes in the *Eastern* Isles and Continent, were here interred. Some of their tombs are still to be seen, with Latin and Gaelic inscriptions; and some are inscribed with characters *resembling the Hebrew*

After the year 563, this Island was the *only* seat of learning in the North. From hence savage clans and roving barbarians derived the benefits of knowledge, and the blessings of religion. Here shone the star of science, while the thick gloom of ignorance overshadowed the rest of Europe. From this little island issued those pious brethren who revived learning and propagated the true light through many of the countries of Europe.

It is believed that this island was the retreat of the Druids previous to the introduction of Christianity. In accordance with this opinion, we find the poet Rogers addresses "I-Colmkill," as follows:—

"The hoary *Druid* saw thee rise,
And planting there his guardian spell,
Sung forth the dreadful pomp to swell
Of human sacrifice."

In the Edinburgh Magazine, for October 1820, we read the following:—

"How beautiful, beneath the morning sky,
The level sea outstretches like a lake
Serene, when not a zephyr is awake
To curl the gilden pendant gliding by:—
Within a bow-shot *Druid I-Colmkill*

* Originally communicated for the Masonic Record, by Giles F. Yates, Esq. It will be found interesting to K. T., K—H. and Rose -1-

Presents its time-worn ruins, hoar and gray,
 A monument of Eld remaining still,
 Lonely, when all its brethren are away.
 Dumb things may be our teachers ; is it strange
 That aught of death is perishing ? come forth,
 Like rainbows show diversity of change,
 And fade away——Aurora of the North !
 Where altars rose, and choral virgins sung
 And victims bled, the sea-bird rears her young !”

The signature of “Columbkille,” is affixed to an address in the Irish tongue, purporting to be the one which was delivered by the ill-fated *James De Molay*, to his chevaliers, on the 11th of March, 1314, just before they were led out to be burned by order of the infatuated Philip the Fair. The following is a translation of this address.

Welcome my friends, we meet to part no more,
 But this one conflict, and our wars are o’er :
 Welcome my friends, let’s bless this happy hour
 Which wrests the Templars from tyrannic power.
 Hail ! glorious day, this triumph crowns our woes,
 And far removes us from our ruthless foes.
 Come, Sion’s children, raise your sunken eyes,
 Behold the beauties of yon azure skies ;
 The empyreal sun supremely bright appears
 Whilst gentle Aura, Nature’s aspect cheers ;
 Legions of martyrs, ’scending from above,
 Trisagiums chaunting with seraphic love,
 In spiral order range about our pyre,
 To allay the fervour of the exitious fire,
 Infuse a zeal, more ardent than our flames ;
 With those of martyrs class the Templars’ names.
 These frail, these wasted, famished, spectre forms,
 With grace shall brave fell persecution’s storms.
 Though humid dungeons, and lugubrious cells,
 Though midnight visits from grim sentinels,
 Though wheels and racks have rent our tender frame,
 And barbarous fiends achieved their hellish scheme,
 They *Templars* find, in spirit and in name.
 Remorseless Herods, tragic scenes renew !
 Tartars are angels when compared with you.
 Base, wretched men, your malice proves in vain ;
 Your lures, your gifts, we equally disdain.
 Haste, glut your vengeance on the dismal pyres,
 And with these withered bones light up your fires.

Your conquest gained in smoke and ashes ends :
 Thus far alone your murderous power extends.
 But mark my words, though slanders now avail,
Great is the truth, and it shall yet prevail.
 In distant ages, the astonished world
 (When from their thrones despots like you are hurled)
 Shall judge our cause ; our innocence proclaim,
 And load with execration Philip's name :
 Then blest Jerusalem shall cease to mourn,—
Renascent Templars to her walls return.
 Her august Fane, trisagiums shall resound,
 And long lost children kiss her hallowed ground.
 Fair Sion's offspring then shall cease to mourn,
 And hail the enraptured walls on their return.
 Templars ! let's march to gain the sacred prize—
 The flames shall waft us to the pitying skies.

EXTRACT FROM

KNAPP'S DISCOURSE,

ON THE LIFE AND CHARACTER OF DE WITT CLINTON.

This delusion, [the Morgan excitement] which is raging, like an hundred others of the same origin, in politics or religion, will soon pass away; and the wretched beings, both promoters and victims, and in many instances, in all probability, both are in the same person, will be brought to repent in dust and ashes, for their follies and their crimes. If what these enemies of Masonry, who are or who pretend to be Masons, have stated be true, they who make the statements, are perjured wretches: if not true, what are they? Liars. On either horn of the dilemma, they must hang for the finger of scorn to point at. Those who believe them now; when the whirlwind has passed away, and men come to their senses, and those who caught the infatuation for a moment only, will taunt the traitors with broken vows, with violated pledges of affection; and those who do not believe them, will upraid them with their denunciations, their persecutions and insane ravings. These traitors, for the love of God, and the blessings of liberty, as they think themselves, have stated, that they have promulgated all the secrets of Masonry. If this be true, are not they quite harmless? They tell mankind what horrid imprecations Masonic oaths contain. Our common oath, "So help me God," which is the personal part of our business obligation, is quite as strong; and this is used a thousand times a day in our country. In four words it contains all the im-

precations ever found on the tongue of man. Some wicked casuist has taught these deluded men, that to break a vow, is not perjury, because there is no law to punish moral perjury; only legal perjury is punished, they say: but a sane mind would soon erect a tribunal in itself; that would reverse the errors of casuistry; a tribunal more vindictive in its punishments than any other I know of; one that condemns to the worst of penitentiaries—to remorse of conscience—to a place where *the worm dieth not, and the fire is not quenched.*

These *cravens* were never, even according to their own shewing, solicited to become members of the fraternity; for if they were seduced into it, they committed a falsehood at the threshold; for we may divulge so much of our proceedings as this, that every candidate is called upon to declare, that it is from his own heart, that the desire springs, to become a brother. When these *recreants* were admitted, they were not bound to stay for a moment in any Lodge, or meet again with them. There was no compulsion about it. What do they mean then, by proclaiming a jubilee at their freedom? They never were under any restraint. If some portion of the world did not make it a serious business it would be much more correct and natural, to laugh at them as fools, than to treat them as knaves, for they must be out of their senses. What is their excuse for all this? Some outrage done on the person of Wm Morgan, is the only reason they allege. Who committed this alleged outrage? A few ignorant, misguided men, who were young Masons, and going from one step to another, in their zeal, entirely forgot themselves. This is readily granted by every one, not, however, to the extent they have been charged with; and had they have followed our General Grand High Priest's advice, they would have stopped at their follies before they had proceeded to offences. They have suffered for their rashness as much as they deserve, and all rejoice at it. But is this a cause for attacking the fraternity, that one out of a thousand of the craft may have done wrong? Shall Masons be condemned altogether, because a few have done evil? Envy made a murderer in the first family of man: Avarice made a traitor among the disciples of our Saviour, chosen by himself; and pride disturbed the eternal throne of God, and the Light of the Morning fell with his host; and shall our fraternity be made answerable for the deeds of a few fanatics?

These traitors by confession, boast now of freedom. Who ever made them slaves? They swear their chains are broken; who ever bound them in fetters? The cry has been, and is now reverberated in the ears of tyrants, that Masons are enemies to despots, altars and thrones. What tyrant have we to prostrate in the dust? What thrones to pull down? What Hierarchy to scatter to the winds? None; none is pretended to exist, even in our fears or imaginations. Is our Republican Chief, who comes from the people, and in due time, returns again to private life, living in primitive simplicity, and accessible, almost without the forms of courtesy,

to the approach of the humblest citizen in the country, a subject of vengeance or dread? What altar have we, that is not built as we chose to fashion it, and pulled down and remodelled as we list? What law have we that is not changed when and how we please? These men who call themselves freemen, say that they have explained all the secrets of Masonry. I would ask any intelligent man, who is not a Mason, if he could believe it possible, that what has existed so long, and been followed so assiduously could be bound up in the forms of obligation alone, any more than the machinery of this republican government, could be contained with all its principles and dependencies in the oaths taken for the faithful administration of it? I know not whether these disclosures be fictitious or genuine, I have never taken the pains to examine them. It may be asked then, if nothing is disclosed, why is there any excitement? The answer is plain: does any one in full health, feel satisfied to be called sick, and jaundiced, or represented as carrying about a contagious disease, notwithstanding it does not change his pulsation or destroy his appetite? No: such a charge as this, is a libel and deserves punishment.

Masonry has existed in this country ever since its first settlement in different parts of it; and it is now nearly an hundred years since the first Grand Lodge was established. From that day until this volume of smoke burst out, we have never heard that any one viewed the craft here with suspicion, or thought their principles or habits inimical to good government. Satirists have sometimes amused themselves with its sounding titles and parade; but they went no farther than a little harmless ridicule, at what they did not understand, forgetting that we received these titles in a remote age, when they were congenial with the spirit and customs of the times; and also, not taking into consideration that our paraphernalia and regalia descended to us from the days of chivalry. We have too great a respect for antiquity, to change our banners with every breeze, and too much taste, we trust, to follow fashion through all her fitful moods. Bonaparte would not have given the sword of Charlemagne, for a dozen of modern manufacture.

It was reserved for this day to make the developement of its awful and wicked nature! Any man or body of men, hastily charged with offences or crimes, are awkwardly situated; for if they faintly deny the rumour, and laugh at it, one class of suspicious persons will then cry out, "All that is said must be true." If you stoutly deny, and attempt to argue the subject—another set of suspicious persons are ready, most significantly to hint, that there must be something in it, for those implicated, wince at it. What then is to be done? Smile at their witticisms upon us, and disregard their suspicions; but when they accuse us of crimes and enormities, repel it with all your strength, in a manly and dignified manner. Keep your resentments under the government of reason, and discipline your minds and hearts, by redoubling your zeal in the discharge of your du-

ties. Draw comfort from looking at the history of the craft, which has been so pure for so many centuries; go with Masonry, as she has assisted to civilize man; mark her softening the barbarity of rude nations, in ages long gone past; trace her as the handmaid of religion, and the instructor of nations in civil polity in the days of your Saxon ancestors; see her industriously building altars and temples to God throughout many lands, suffering at times the worst of persecutions, at other times enjoying the highest favors of kings, prelates, saints and philanthropists. Bring yourselves to your own country, and view Masonry, diffusing her sweet influences in war and in peace, amongst the enlightened and ignorant; return then to your lodges, kneel at your altars, and *forgive those who revile you, and pray for them that despitefully use you*; put a more scrupulous guard upon your private conduct; seek out new objects of charity; find a shelter for the houseless child of want; pour wine and oil into the broken heart; assuage what you cannot heal; be more cautious and secret than you ever have been, to do all this in a way not to attract the notice of men, and your father who seeth in secret, will reward you openly.

I should not have touched upon this subject at this time, if it were not, that in some future day, some uninformed opposer of masonry, might attempt to criminate our illustrious brother's fame, when those who knew the course that he pursued would not be present to vindicate him."

FOR THE AMARANTH

STANZAS.

THE PRESENT, THE PAST AND FUTURE.

TO * * *

In youthful hours my thoughts were light and gay,
 And pleasure beamed through every passing day;
 Joy then appeared to linger here on earth,
 And each successive moment smil'd in mirth;
 Youth's happiest thoughts then hurried on my life,
 I knew no sorrow then, nor tasted strife;
 Nor had my reckless bosom felt the glow
 Of love to God, in its congenial flow.
 But time pass'd on, and ere life's sun was high,
 I learn'd that we were born to weep and die;
 I found that man in his succeeding years,
 Amidst his joys, wept many grief-ful tears;
 And this wide expanded world at best,

Can give to anxious man no lasting rest.
Shall he, the feeble "tenant of an hour;"
E'er think to flee from grief's insatiate power!
Tho' pleasure smil'd to day with cheering light,
Where hath its beauties flown?—to endless night.
The transient glow has gone, in all its bloom,
Down to the silent slumbers of the tomb.
Oh thou endearing hope, whose cheerful smile
Half lingers yet upon thy cheek the while,
And wishful still to demonstrate thy love,
Ere thy fond spirit soars to realms above,
Oh! will thou bloom again, sweet gem for me,
That I may prove the love I bear to thee?
My grateful heart with tho'ts of heaven imprest,
Shall sink with thee in death's unceasing rest.
But ah! sweet flower, art thou indeed so soon
To leave this world for an unfading bloom!
Why wilt thou not remain with me awhile,
To cheer this heart with thy endearing smile?
But ah! 'tis thus the flowers that fairest bloom
Are gathered first to their immortal home.
Sweet sunny skies farewell: thou art no more
To spread for me thy radiance as before.
Resign'd, I bow to Heaven's most high decree,
And calmly drink the cup prepar'd for me.
'Tis right! 'tis just! these tears shall soon be dry.
Why should I wish to live or fear to die?
'Tis but to follow one to joys above,
Whose tender bosom taught my soul to love;
Whose glowing heart, with sympathy imprest,
Instilled affection in my youthful breast:
Whose voice, serene as angels's whispers are,
Oft breath'd for me its fervent ev'ning prayer.
Oh, hath this world a hope like this to give!
Hath it a charm, for which I here would live!
Can there for me a source of love remain,
When she no more can tune her lyre again?
When that kind voice (in youth's bright prospect given)
Then wont to raise my soul from earth to heaven,
When that is hush'd; say wherefore should I stay?
Can roses bloom without the sun's bright ray?
Or wherefore live, when that which pleasure gave,
With all my hopes, are gathered to the grave? S. A. T.

MASONRY IN AFRICA.

Masonry, in this section of the globe, has made but little progress. Where ignorance, superstition and heathen barbarity exist and flourish, Masonry and the kindred arts, must, for a time, give way to the less genial pursuits of uncivilized life. Where the propagation of the knowledge of civilized man, either by nature or the arbitrary laws of despotism, is prohibited, Masonry exists but in name. It grows with the extension of knowledge, and spreads with the expansion of intellect: the same kind Providence that nurtures the one, protects and nurtures the other: the same pestiferous wind that blasts the intellectual blossom, destroys the bud of Masonry. Affianced by nature, and reciprocally dependant, their progress is equal: controuled by the same laws, influenced by similar circumstances, their fates are determined by like events. Where religion exists in its pristine purity, where the principle of equal rights is tolerated, there Masonry will bud and blossom and produce its fruits. From such a soil, the ruthless hand of persecution will strive in vain to pluck it. As its existence is dependant on the arts of civilized man, so will its fall be coeval with the dissolution of the social compact.

There are several Lodges in Africa. In the year 1763, one was established at James's Fort, on the river Gambia. There is also one or two at the Cape of Good Hope; one in the Island of Mauritius, and one in the Island of Madagascar. Lodges are likewise in operation at Algiers, Tunis, and in the empire of Morocco. In all of these places, the influence of the principles of masonry, in improving the moral condition of the people, in strengthening the bonds of fellowship, and in rendering the new colonies permanent and prosperous, has been of incalculable service. In October last, the Grand Lodge of Vermont appointed a committee to "obtain information as to the propriety and expediency of establishing a grand lodge at the Colony of Liberia:" what measures have been adopted to effect this desirable object, we are unable to state. We think favourably of the project, and trust it will not be allowed to die in embryo; for there is nothing, saving the christian religion, more happily calculated to cultivate a spirit of harmony and good feeling among the members of a new settlement, than a well regulated Lodge of Freemasons.

MASONIC LECTURES.---NO. II.

PASSING over that fruitful topic of speculation, the masonic Noah-chidæ;* and leaving the reader to trace the progress of geometry, from the flood to the building of the tower of Babel, (by which the knowledge of that science and astronomy was much extended,) and thence to the erection of the Temple: and leaving him also to satisfy himself as to the relation the learned mathematicians of those times bore to the masonic society; and many other matters† connected therewith; we shall, in this lecture, offer a few remarks on the origin and use of symbols, and the symbolical language: not inaptly termed the *masonic language*.

In early times, when the rules and maxims which now govern the masonic fraternity, had their origin, the minds of men were possessed of allegories, emblems and mystic devices. Symbols were an invention of the primitive ages, and the only channel through which a knowledge of the sciences, manners, institutions and doctrines could be acquired. The ancients regarded certain images or figures, called hieroglyphics, with the greatest veneration: some of them were deemed to be sacred. These were judiciously adopted by the founders of the masonic institution; the better to preserve and conceal their secrets from the vulgar and illiterate, and as a medium of conveyance, the best adapted to make deep and permanent impressions on the mind.‡ Like the Cybil's leaves, they appear to the uninitiated as scattered fragments, while the mason regards them as a system beautiful and perfect. In the earliest ages after the deluge, "the religion of the true God was clouded in imagery, and defiled by adolatry." The posterity of Ham forsook the doctrines taught by their ancestor, and substituted the symbol, and worshipped the sun. The descendants of Chus, called Cuthites, who were said to be great in worldly wisdom, were also worshippers of the sun. The Egyptians used hieroglyphics to express the principal doctrine of their divinity, and other moral and political sciences; and the priests of Rome and Greece made use of symbols to conceal the art of divination. The aborigines of some parts of America, communicated their ideas by *quipos*, or knotted cords. It may literally be

* See Calcott. † Gen. xi. 1, 4, &c.; Diod. Sicul.; Old Constitutions, &c.

‡ The symbolical language, says Bicheno, is more accurate and more impressive than mere words and letters: because these are at best but arbitrary symbols; whereas emblematical representations bear in nature a resemblance to the objects which they are employed to represent.

termed the orthography of nature ; and we know not why it may not be said, with equal propriety, that its existence is coeval with time.

We have intimated that the masonic symbols constitute a perfect system, or language, by which a knowledge of our secrets is conveyed to the initiated. The ancients usually divided them into four classes. The *first* of these, the Egyptians and Chaldeans confined exclusively to the heavenly bodies. The visible luminaries, they imagined to represent the invisible Deity, his angels and ministers, in proportion to that splendor which they exhibited to the eye. Descending from the heavens to the earth, they drew a *second* class from animals, mountains and rivers: thus, a lion, which is admitted to be the monarch of the forest, or the eagle, which holds dominion among the feathered tribe, became emblematical of an earthly king, or potentate. A *third* species was derived from the arts, customs, or contrivances of men: the attire in which an individual was presumed to be arrayed, became descriptive of his condition in life ;* the helmet was emblematical of defence ; the girdle, of strength, and the breast-plate, of fortitude. The *fourth* was compounded of the symbols adopted in the other classes, and governed by similar laws. A lion, simply considered, was the representative of a king ; but, if claws or teeth were added, (being instruments of destruction peculiar to his nature) it lost the leading features of the former symbol, and became a striking emblem of a tyrant, or his tyranny: if to this figure were added wings, rapid conquests were denoted, or perhaps some extraordinary exaltation: if, instead of wings, is found the addition of horns, the symbol becomes more complex, and the intricacy increases in proportion to their number. An advancement in the scale of civilization, has tended to refine, but not to destroy, this manner of communication. Rhetoric is indebted to it for its noblest figures ; and, in fact, without it, comparative illustration would be nearly banished from the earth. It is to this mode of expression that heraldry stands indebted for its existence ; and masonry, perhaps, for the faithful manner in which its secrets have been preserved. Astronomy retains to the present moment those arbitrary figures which distinguish the celestial signs.

There are some symbols, says the author of the ‘ Signs of the Times,’ which may be considered “ peculiar to the sacred writings ;

* Very few *exquisites* of the modern *beau monde* would care to be tested by this rule.

because they are taken from the history, the rites and customs, which had been established among the Jews, and which were not to be found in any other nation upon the earth. Thus Egypt and Babylon, into which their ancestors had been carried, and in which they had been held in *captivity*, and had seen the idolatrous rites practised therein, were viewed by all their posterity as appropriate symbols to represent an imperious, oppressive, and idolatrous nation; while the name of Jerusalem and of Zion, in which the worship of God had been established, stood on the opposite side, as proper emblems to represent the Church under all the divine dispensations.—At the same time, as the *Temple* was that particular place in which they assembled to worship, it became a proper symbol to characterise all those who openly professed an attachment to the *living God*.”

TEMPERANCE.

TEMPERANCE is among the most conspicuous and amiable of masonic virtues: 'tis the beautiful *Angerona*, the *genius* of masonry, that preserves the sacred vestibule from the pollution of cowens and evesdroppers. The disciples of *Acrotus* should be unknown among us: the pure air of masonry should not be breathed by the same lungs that eject the fœtid air of the drunkard:—Intemperance! 'tis the source of human wo, of misery, of wretchedness, of despair: 'tis the destroyer of every virtue; of the kindly feelings that enoble the human heart; of all those qualities that enable man to approximate nearer, than any other species, the divine goodness of his creator: 'tis the leveller of all honorable distinction; the besom that sweeps away character, principle and honor: 'tis the secret worm that knaws upon the mind; that lays waste the fair field of intellect, and plucks the fairest flower to

“Waste its fragrance on the desert air.”

Masons rightly regard Temperance as exercising a proper restraint on the affections and passions; as that power which renders the body tame and governable, and frees the mind from the allurements of vice. If then they are thus taught to regard it, is it necessary for us to say that, it should be the constant companion of every mason; that he, who disregards it, does violence to the institution at large; that he not merely prostrates his character as a man, but destroys his influence as a reputable mason? If, we say, he be thus instruct-

ed, and the consequences be thus appalling, what excuse can the intemperate brother offer in mitigation of his offence? Need we go further?—need we tell him that he is in danger of contracting licentious and vicious habits?—that the indulgence of such habits may lead him incautiously to make exposures, which he has sacredly promised to conceal, and which would inevitably subject him to contumely and dishonor?—need we tell him that the health of the body and the dignity of the species are mutually concerned in a strict observance of the virtue of Temperance?—need we say to him that an intemperate man is unworthy to hold communion with masons?—that he is a dishonor to the brotherhood, a discredit to the institution, an evil to society, and an abomination in the eyes of heaven? Yes! we will tell him this; and if need be, we will tell him more: we will tell him that he is an enemy to his God; to himself and to his species; an enemy to her, whom he has sworn to love and protect; to her, on whose spotless bosom he has found comfort and relief, and passed the blissful hours of his youth; to her, the soother of his sorrows, the innocent sharer of his miseries: we will tell him, and tell him truly, that he has paralyzed the hand ever quick to administer the healing balm to his wounded spirit!—nor will we stop here: if he be a parent, we will call upon those pledges of his early love, nearest and dearest to his heart, to plead our cause; we will present them to him in their tattered garments, dirty and emaciated; ignorant and on the high road to destruction: they shall plead to him for bread! we will take him to the sick bed of the mother: she shall plead for them; she shall pray for him! we will then turn and ask *him* the cause of all this misery! and his discolored eye and trembling limbs and wretched demeanor shall furnish the answer!—This is no idle picture; no sketch of fancy: it is sad *reality*!—Go into the habitation of the drunkard; examine, judge of things as they exist, and then say if we have told *half the truth*!

There are other species of intemperance; all of which exercise an influence over the system more or less deleterious. Gluttony is a species of intemperance, the effects of which on the mind, are not less hurtful than excessive drinking, and the operations of which are not very dissimilar: it also destroys the natural functions of the body. Intemperate zeal commonly defeats the object we desire to attain, and produces contrary results. In fine, intemperance of whatever character, is to be discountenanced; no good can result from it, and much evil may. But as paramount to all others, let our forces be levelled against that *source of all evil*—**INTEMPERATE DRINKING**!—it is the bane of society—the curse of mankind.

MASONIC INTELLIGENCE.

MARINERS' CHURCH, NEW-ORLEANS.—The corner-stone of this edifice was laid on Sunday the 23d day of March, in the city of New-Orleans, with masonic honors, by the Grand Lodge of the state of Louisiana. The Grand Lodge met in the hall of the Polar-Star Lodge, at the hour of half past 11 o'clock, and was opened in ample form by the Grand Master. The rules for forming and conducting the procession, were then read by the Grand Secretary, and committed to Brother Alexander Phillips, Grand Marshal.

The necessary cautions were then given from the chair, and the Lodge adjourned. A procession was then formed under the direction of the G. Marshal. Good order prevailed during the whole time. The procession was headed by a fine battalion of United States' troops, under the command of Col. Taylor, to whose politeness the Grand Lodge is much indebted. Next came a respectable number of ship-masters, captains of steam-boats, and mariners—after them, the several incorporated societies, public bodies, and authorities—and in the rear several hundred masons, decorated with the insignia of their respective grades, and bearing with them the banners of the various orders, with their several mottos and devices, which, with the brilliant costumes of the brethren, gave the finest appearance to the scene.

In this order the procession, accompanied by two bands of music, moved to the scite of the edifice, where it halted—the ranks opened to the right and left, when the Grand Master, with the invited guests, and officers and members of the Grand Lodge, passed through the line under a triumphal arch, and were received by the President and Directors of the Church Society, on the platform which had been erected for the occasion, and took their seats. The masonic fraternity, the United States's troops, mariners and citizens, who formed the residue of the procession, also passed through the arch to their stations.

The day was fine, and nature seemed in harmony with the occasion.—Before the arrival of the procession, the custom-house, which had been opened for their accommodation, was filled with ladies. The large space within the railings around that building, contained several thousand spectators, who had assembled to witness the ceremony.

Silence having been proclaimed by the Grand Marshal, and repeated by the heralds attendant on the Grand Master, and by each of the Grand Marshals assistants, brother and Rev. Theodore Clapp, of the Presbyterian church, and Chaplain of Harmony Lodge, No. 25, rose, at the request of the Grand Master, and addressed the throne of grace in a fervent and eloquent prayer, after which, solemn music was played by the band.

J. A. Maybin, Esq. then made an appropriate address to the Grand

Master, on behalf of the directors, informing him of the object of the new building, and presenting him with the implements used by the fraternity, (the plumb, square, level, and compasses) and concluded by requesting that he would proceed and ascertain the fitness of the stone, and if it met his approbation, that he would be pleased to lay it according to the ancient usages of the order of Freemasonry.

The Grand Master replied that, on behalf of the Masons of the state, he accepted with pleasure the invitation of the Directors—that as masons, their profession enjoined upon them to be aiding and assisting in the erection of Temples to the glory of our Supreme Grand Master—to charity and benevolence ; and that it afforded them much happiness to be called upon, on the present occasion, to participate in the foundation of an institution having for its object the worship of our Creator, and the moral, religious and temporal improvement of a most valuable and interesting portion of our fellow men.

The Grand Master then descended to the place where the stone was suspended, accompanied by the D. G. M., the G. Wardens and grand officers ; by his excellency Henry Johnson, governor of the state ; the Sec'y. of state ; the President of the Senate, and other officers of state, and distinguished citizens ; and having first applied his implements, said—"I pronounce this Foundation Stone of the Mariner's Church, to be well formed, true and trusty." The music then sounded a flourish, and Pleyel's Hymn was played by the band. The usual ceremonies of making the deposit, address to the architect, &c. followed.

GRAND CHAPTER OF MAINE.—We have received a copy of the doings of this Grand Chapter, at its communications in August 1827, and January 1828 ; for which we tender our thanks to the Grand Secretary. It appears there are five subordinate Chapters in the state, viz : Mount Vernon, Portland ; Charles B. Smith, H. P. ; 49 members ; exaltations, from July 1, 1826 to Jan. 1828, 15. Montgomery, Bath ; Robert P. Dunlap, H. P.—no returns. New-Jerusalem, Wiscasset and Thomaston ; J. H. Shepherd, H. P. ; 81 members ; exaltations, from July '26 to Jan. '28, 12. Jerusalem, Hallowell ; Amos Nourse, H. P. ; 37 member ; exaltations, do. 12. Mount Moriah, Bangor ; Samuel L. Valentine, H. P. ; 13 members ; new. York, Saco ; Frederick Clark, H. P. ; 12 members ; do. A dispensation for a Chapter at Eastport was granted in August last ;—it has not yet gone into operation. Royal Arch Masonry in this state, seems to be flourishing and prospering, and we trust, doing much good.

The generous donations of the Grand Treasurer, Joseph M. Gerrish, Esq. of the sums allowed him for his services, have laid the foundation of a Charity Fund that promises much comfort and relief to unfortunate worthy companions and their families. For the increase of this fund, the following provisions are made :—"There shall be a Charity Fund estab-

lished by the Grand Royal Arch Chapter, which shall be from time to time increased by adding thereto *ten dollars* for each and every charter granted and paid for ; *five dollars* for each dispensation for removing a Chapter ; *one third* part of all monies received into the treasury for exaltation of candidates by subordinate Chapters ; *one half* of all monies remaining in the treasury at every annual communication, over and above the debts due from the Grand Chapter ; and also all accruing interest, until the principal of the fund shall amount to five hundred dollars."

☞ Communications to this Grand Chapter, may be made to Charles B. Smith, Grand Secretary, at Portland.

INSTALLATION OF THE DUKE OF CLARENCE.—From the London Sun of Feb. 25 :—The installation of his Royal Highness the Duke of Clarence, as Master of the Prince of Wales's Lodge of Free and Accepted Masons, took place on Friday last, at the Thatched House Tavern, in a grand assembly of the Lodge ; to which the Grand Officers of the year, who were not members, and a select number of noble and exalted individuals of the fraternity, had been invited. This highly interesting and important rite was conferred by his Royal Highness the Duke of Sussex, Grand Master of the Order. The company afterwards partook of a sumptuous entertainment provided for the occasion, his Royal Highness the Duke of Clarence, in the chair ; and the evening was passed with that harmony, conviviality, and masonic feeling, which ever characterize the meetings of this venerable institution. Besides the Royal Personages already named, there were also present the following distinguished members of the fraternity :—His Grace the Duke of Leinster ; Lord Dundas, Deputy Grand Master ; General Sir John Doyle, Bart., Past D. G. Master ; Lord Yarborough, Charles Tennyson, Esq. M. P., C. K. K. Tynte, Esq. M. P. Provincial Grand Masters ; R. Percival, Esq., Grand Warden ; Sir Frederick Fowle, Bart., Sir W. Rawlins, Past Grand Wardens ; W. W. Prescott, Esq. G. Treasurer ; the Rev. Drs. Coghlan and Colman, G. Chaplains ; W. Meyrick, Esq., Messrs. White and Hurper, G. Secretaries ; Sir George Smart, Messrs. Finlaison, Moore, Aldridge, Burgess, Solomons, Linley, Savory, and Bott, G. Officers.

MASONRY IN CALCUTTA.—We learn from the Calcutta John Bull of Nov. 23, that a *mural tablet* was erected on the evening of the 27th, to the memory of the R. W. the late Honorable John Macalister, Esq. in St. George's Church, by the East India Grand Lodge. A procession was formed agreeably to masonic usages, and proceeded to the place designated, where a fervent Sermon was preached by Rev. Mr. Beighton, from the following text : "*The faithful God.*" The ceremony of erecting the monument then took place ; after which, Col. Sale, who officiated on the occasion for the G. M. (Mr. Carnegie) addressed the brethren in an

appropriate and impressive manner, and pronounced a very handsome eulogy on the virtues of the deceased. It is a matter of congratulation that masonry is thus flourishing in this remote quarter of the earth.

MARYLAND ENCAMPMENT, No. 1.—Much honor is due the Sir Knights of this Encampment, for reviving their ancient charter and re-establishing their society on the immutable basis of harmony and good-fellowship, for the reception of all worthy companions desirous of participating in its moral and social benefits. The officers for the current year, were chosen and duly installed, on the evening of Good Friday, April 4, A. L. 5828, and year of the Order, A. D. 719.

Sirs Phillip P. Eckel, M. E. G. Com. ; Joseph K. Stapleton, Gen : mo. ; Henry S. Keatinge, Cap. Gen. ; Rev. Charles Williams, Prelate ; Benj. Edes, S. W. ; David S. Barnum, J. W. ; William Cook, Treasurer ; Elisha Tyson, Recorder ; Henry Starr, Standard Bearer ; Christian Gross, Sword Bearer ; Elijah Stansbury, Warder ; Henry Lusby, Sentinel.

Gov. CLINTON.—We are gratified, and our readers will be gratified too, to learn that arrangements have been made by the Grand Chapter of this state, to pay an honorable tribute of respect to the memory of their late distinguished companion *De Witt Clinton*. The ceremonies will take place in this city, at the communication of the Chapter on the 2d Tuesday in next month. The Rev. *B. Huntoon*, of Canton, D. G. H. P. has been appointed to deliver an eulogium on the occasion.

ELECTIONS :

Jordan Lodge, Danvers, Mass.—Jonathan Shove, M ; Lewis Allen, S. W. Benjamin B. Tibbets, J. W. Sylvester Proctor T ; Nathan Lakeman, Sec. ; Rev. Arthur Drinkwater, C. ; William Sutton jun. Marshal ; Wingate Merrill, S. D. ; Frederick Clement, J. D. ; Fitch Pool, jun. S. S. ; Asa Wheeler, J. S. ; William Jones, Tyler.

Union Chapter, Sandbornton N. H.—Charles Lane H. P. ; Charles Gilman, K. ; Thomas Taylor, jun. S. ; Rufus G. Lewis, C. H. ; John Arman, P. S. ; Tyler Coolidge, R. A. C. ; Joseph W. Clement, Isaac Crane, Jeremiah Avery, G. M. V. ; Jeremiah Sanborn, T. ; James Molineux, S. ; Jeremiah Sanborn jr. Tyler. Regular communications third Wednesday in January, March, May, July, September and November.

Columbia Lodge, E. Haddam, Conn.—James Gladwin, M. ; Matthew G. Warner, S. W. ; Isaac Ackley, J. W. ; Erastus Scofield, S. D. ; Lester Posco, J. D. ; C. Brainard T. ; Oliver Green, S. ; Gideon S. Andrus, T.

THE AMARANTH.

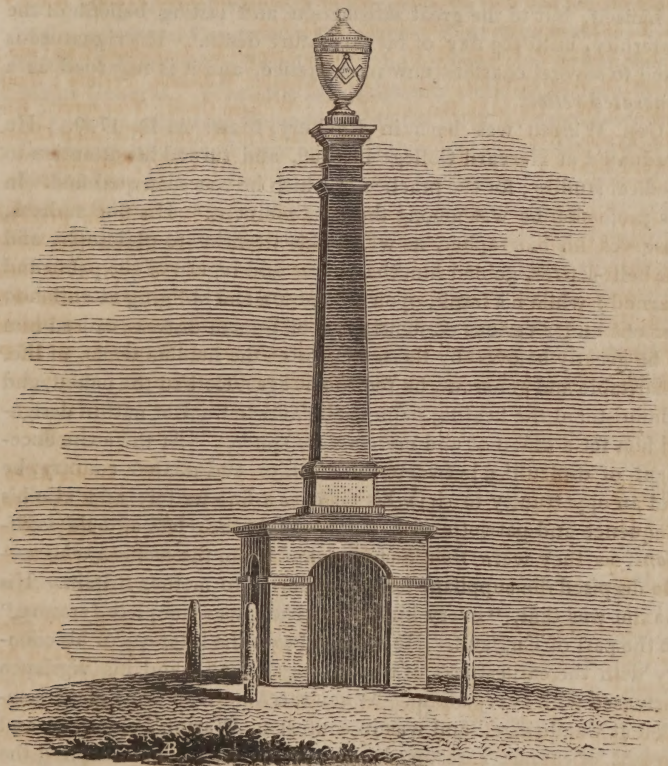
VOL. I.

JUNE 1828.

NO. III.

GEN. JOSEPH WARREN.

MONUMENT ERECTED TO HIS MEMORY ON BUNKER'S HILL.



"Erected, A. D. MDCCXCIV, by King Solomon's Lodge of Free Masons, constituted in Charlestown, 1783 in memory of Major General JOSEPH WARREN, and his Associates, who were slain on this memorable spot, June 17, 1775.

"None but they who set a just value upon the blessings of Liberty are worthy to enjoy her. In vain we toiled; in vain we fought; we bled in vain; if you, our offspring, want valour to repel the assaults of her invaders."

"Charlestown settled 1628: Burnt 1775: Rebuilt 1776.

"The enclosed land was given by the Hon. James Russell."

Gen. WARREN was appointed Grand Master of Masons in Boston, and within one hundred miles of the same, by virtue of a commission from the Right Honorable and Most Worshipful George, Earl of Dalhousie, Grand Master of Masons in Scotland, in December 1769 ; and in 1773, a commission was received from the R. H. and M. W. Patrick, Earl of Dumphries, Grand Master of Masons in Scotland, under date of March 3, 1772, appointing him G. Master of Masons for the "*Continent of America.*" He held this office and discharged its duties, not merely in a manner honorable to himself, but to the great satisfaction and lasting benefit of the fraternity, until the day of his premature death. His signature is fixed to several charters now in existence, and it is regarded as a *venerated relic*.

Gen. Warren was born in Roxbury, Mass. A. D. 1740. He graduated at Harvard College in 1759, and turned his attention to medical studies ; for the practice of which he was soon qualified. In his profession he was among the most eminent. His fine address, observes his biographer, as well as his attention to philosophy and the belle-lettres, gained him the esteem and regard of the polite and learned ; while his frank, open disposition and obliging attention to persons under various circumstances of human distress, caused him to be greatly beloved by those who tread the humble walks of life. Charitable and generous, he fed the hungry, clothed the naked, and administered the healing balm to the afflicted. But nature designed him for a different and more active sphere. At the commencement of difficulties between the colonies and mother country, he had an opportunity to shew his taste as a fine writer, and also his eloquence and patriotic zeal. He was in the class of *bold politicians*, as they were then distinguished from the *modern whigs*.—He despised the suppliant tone of children to mother Britain. His maxim was that, "every kind of taxation was complete tyranny," on the part of England. He watched over the interests of his country with the earnestness of a faithful guardian ; and his vigilance increased with every alarm. When the American army first assembled at Cambridge, and was in confusion, Warren's exertions and weight of character restored order in the camp, and inspired the soldiers with a zeal that led them on to Independence. From the year 1768, he was a principal member of a secret meeting or caucus in Boston, which had great influence on the concerns of the country. With all his boldness and decision and zeal, he was circumspect and wise. In this assembly, the plans of defence were matured. After the destruction of the tea, it was no longer kept se-

cret. He was twice chosen the public orator of the town, on the anniversary of the massacre, and his orations breathe the energy of a great and daring mind. It was he, who, on the evening before the battle of Lexington, obtained information of the intended expedition against Concord, and at ten o'clock at night, dispatched an express to Messrs. Hancock and Adams, who were at Lexington, to warn them of their danger. He himself, on the next day, the memorable nineteenth of April, was very active. It is said, in Gen. Heath's memoirs, that a ball took off part of his earlock. After the departure of Hancock to Congress, he was chosen president of the provincial Congress in this place. Four days previous to the battle of Bunker's or Breed's hill, he received his commission of Major General. When the intrenchments were made upon the fatal spot, to encourage the men within the lines, he went down from Cambridge and joined them as a volunteer on the eventful day of the battle, June 17th. Just as the retreat commenced, a ball struck him on the head, and he died in the trenches, aged thirty-five years. *He was the first victim of rank that fell in the struggle with Great Britain*; and is numbered among the "illustrious dead," as one who stands pre-eminent for his virtues, his talents, his patriotism and self-devotedness; whose consecrated niche in the temple of Fame will be sought and revered by every son and daughter of America; and our children's children, even to the fiftieth generation, shall be taught to lisp the name of *Warren*.

During the short period that our distinguished brother presided over the interests of the fraternity in America, notwithstanding the disturbed and unsettled state of public feeling, Masonry flourished, and increased in numbers and respectability. His loss then was a severe blow to the institution. By it, the Lodges were again deprived of a head. Difficulties arose respecting the extent of the powers of the Grand Lodge; of its capacity to perform its usual functions; and confusion and disorder followed. The meetings were suspended during the occupancy of Boston by the British, but immediately on its evacuation, and previous to any *regular communication*; and we may say, previous to the adjustment of the existing difficulties; the brethren, influenced by a pious regard to the memory of their late illustrious and revered Grand Master, were induced to search for his body; which, in the hurry and bustle of a field of battle, had been indiscriminately buried on the spot where he breathed out his soul to him who gave it. They accordingly repaired to the place; and by the direction of a person who was on the ground at the time of his burial, a spot was discovered where

the earth had been recently turned up. On removing the turf and opening the grave, (which was on the brow of the hill, adjacent to a small cluster of springs) the remains were discovered. Though in a mangled condition, they were identified by means of an artificial tooth, and some other marks known to his friends. Having been raised, the corse was conveyed, with all due respect and solemnity, to the State House in this city ; from whence, by a large and respectable concourse of the brotherhood, with the late Grand Officers attending in procession, the mortal remains were carried to the Stone Chapel, where an animated eulogium was pronounced.

The following extract from the answer of JOHN ADAMS, President of the United States, to an address from the Grand Lodge of Massachusetts, in 1798, respecting the aspersions of Professor Robison, bears unequivocal testimony to the character of Gen. Warren, and to the value of the institution:

“ Many of my best friends have been masons, and two of them, my professional patrons, the learned *Gridley*, and my intimate friend, your immortal *Warren*, whose life and death were lessons and examples of patriotism and philanthropy, were Grand Masters; yet so it has happened, that I had never the felicity to be initiated. Such examples as these, and a greater still in my venerable predecessor, [*Washington*] would have been *sufficient* to induce me to hold the institution and fraternity in *esteem and honor*, as *favorable to the support of civil authority*, if I had not *known their love of fine arts, their delight in hospitality and devotion to humanity.*”

The candid and liberal sentiments exhibited in this short extract, deserve to be inscribed on the tablet of masonry in ‘ letters of gold.’ They teach a lesson to our enemies ; to the bigotted and narrow-minded, who are incessantly assailing us with their puerile and pointless missiles, that should forever quiet or sink them into merited contempt. Men, of little mental capacity, are incompetent duly to appreciate the worth or insignificance of any matter out of the ordinary course of events : such, generally speaking, are the opponents of Freemasonry. But they are entirely harmless ;—they may cause momentary uneasiness, but nothing more ;—they have neither mind nor judgment enough to produce any serious or permanent effect ; if they had, they would be enabled to comprehend the nature of the institution and, knowing its worth, would scorn its traducers.

JUNE.

BY JAMES GRAHAME.

SHORT is the reign of night, and almost blends
 The evening twilight with the morning dawn.
 Mild hour of dawn ! thy wide-spread solitude,
 And placid stillness, sooth even misery's sigh :
 Deep the distress that cannot feel thy charm !
 As yet the thrush roosts on the bloomy spray,
 With head beneath his dew-besprinkled wing:
 When, roused by my lone tread, he lightly shakes
 His ruffling plumes, and chants the untaught note,
 Soon followed by the woodland choir, warbling
 Melodiously the oft-repeated song,
 Till noon-tide pour the torpor-shedding ray.
 Then is the hour to seek the sylvan bank
 Of lonely stream, remote from human haunt ;
 To mark the wild bee voyaging, deep-toned,
 Low weighing down each floweret's tender stalk ;
 To list the grasshopper's hoarse creaking chirp ;
 And then to let excursive fancy fly
 To scenes, where roaring cannon drown the straining voice,
 And fierce gesticulation takes the place
 Of useless words. May be some Alpine brook,
 That served to part two neighbouring shepherds' flocks,
 Is now the limit of two hostile camps.
 Weak limit ! to be filled, ere evening star,
 With heaps of slain : Far down thy rocky course,
 The midnight wolf, lapping the blood-stained flood,
 Gluts his keen thirst, and oft, and oft returns,
 Unsated, to the purple, tepid stream.

But let me fly such scenes, which, even when feigned,
 Distress. To Scotia's peaceful glens I turn,
 And rest my eyes upon her waving fields,
 Where now the scythe lays low the mingled flowers.
 Ah, spare, thou pitying swain ! a ridge-breadth round
 The partridge nest : so shall no new-come lord—
 To ope a vista to some distant spire—
 Thy cottage raze ; but, when the toilsome day
 Is done, still shall the turf-laid seat invite
 Thy weary limbs ; there peace and health shall bless
 Thy frugal fare, served by the unhired hand,

That seeks no wages save a parent's smile.
Thus glides the eve, while round the strawy roof
Is heard the bat's wing in the deep-hushed air,
And from the little field the corn-craik's harsh,
Yet not unpleasing note, the stillness breaks,
All the night long, till day-spring wake the lark.

ILLUMINATI.

Perhaps the most weak and pitiful attempt ever made to injure the reputation of the Masonic fraternity, was that, the object of which was to assimilate the association of Illuminati, which existed in Germany some time previous to the French revolution, to the institution of Freemasonry. Yet, notwithstanding the great absurdity of the thing, there were people who, in 1787, did believe, or pretended to believe, that there was a connection and mutual understanding between the two associations; and there are people now, probably some among us, who would readily believe it, were they not apprehensive of being ridiculed and laughed at for their ignorance and stupid credulity. But what is most strange, is the fact that such an opinion has been advanced and urged with an equal degree of zeal and effrontery, by some of our own countrymen, who claim for themselves a character for intelligence and some research. We cannot attribute it to *their* ignorance; they know better: every man who has read a page on the subject, knows better. We must trace the cause which operates in this case then, to another source; to motives alike dastardly and dishonorable; to the baser feelings of man; to that unrighteous propensity which some men carefully nurture in their bosoms, to decry as worthless, every thing they are incompetent to understand and to appreciate. Such we believe to be actuated by sentiments not entirely dissimilar to those which influenced the actions of an ancient rebellious gentleman of some celebrity, who now "lords it o'er" a race of people, whom it would be uncharitable indeed to envy.

The association of Illuminati was founded in 1775, by Dr. Adam Weishaupt, professor of canon law in the University of Ingolstadt, Germany. It was never of much consequence and its fame is entirely posthumous. Its ostensible objects were, to introduce more enlightened ideas of government, to disseminate a knowledge of the sciences, and to promote the interests of virtue; all of which were

very laudable, but clashing materially with the interests and limited views of the reigning powers. Its real object, however, was said to be to inculcate speculative opinions, equally hostile to the principles of sound religion and social order. Of this truth, we believe the authorities were fully satisfied: its suppression, therefore, was justifiable upon every principle of right and expediency. "Its constitution was illegal, and the opinions and practices of its members highly dangerous to civil and religious government." But its suppression nowise affected the Masonic Institution; whereas, had it been even a branch of that society, it would have shook the body to its basis; nor would its suppression have been so easily effected. Is proof at this late day, wanted to disprove its connection with Freemasonry, we need only appeal to the written evidences discovered among the secret papers of its founder. "The great strength," says Weishaupt himself, "of our order, lies in its concealment. Let it never appear in any place in *its own name*; but always covered by *another name* and *another occupation*. *None is fitter than the lower degrees of Masonry*; the public is accustomed to it, expects little of it, and therefore takes little notice of it." In his *secret* instructions to the *Regent* of the association, he says: "It is very proper to make your inferiors believe, without telling them the *real state* of the case, that all other secret societies, *particularly that of Freemasonry*, are secretly directed by us."* Weishaupt was initiated into the mysteries of Freemasonry in the year 1777; *two years after* he had established this society. If no other proofs existed, this last *fact* would be sufficient to neutralize all the efforts that have been made to combine the two associations, from Barruel and Robison, down to Morse. But we have the founders *own secret* instructions to disprove the allegations: he tells us in express terms, that he uses Freemasonry as a cloak to cover the iniquities of his own body: he instructs his Regent to make his *inferiors believe*, "*without telling them the real state of the case*," that all other secret societies are directed by them. The candid and liberal enquirer will not ask for further proof that Illuminism and Freemasonry are distinct associations: the bigotted and narrow minded dare not assert to the contrary; and the invidious speculating tool, without principle, or character to lose, who dare advance anything true or false, so that it promote his own ends, is an object too inferior to waste words upon. We proceed, therefore, with the history of the institution.

* Vide Dr. Payson's Proofs of the existence, &c. of Illuminism.

Soon after the commencement of the French revolution, public attention was strongly fixed on the plan and objects of this association, though then it was *not in existence*; but its members were supposed to have been active in producing the peculiar temper and directing the political events of the times. At this period, the works of Barruel and Robison appeared, and were read with great interest and avidity: they were generally believed, and created a tremendous excitement among the people. "It seems now, however, (says the Edinburgh Encyclopædia, to which we are principally indebted for what follows) to be pretty generally acknowledged, that these, and other authors, were induced to ascribe to this institution, an *extent* and an *influence*, which it really *never possessed*; and that, in particular, the secret machinations and wicked practices of the illuminati were *excessively magnified* by the heated imaginations" of these men.

It is well known, continues the writer just quoted, that, since the period of the reformation, the various states and principalities of the German empire, were not more strictly defined by territorial limits, than by different professions of faith. Throughout those provinces that had adopted the new doctrines, a spirit of liberal enquiry was excited, which if unobstructed by other causes, promised to prove highly beneficial to science, and to the interests of humanity; while, at the same time, the diffusion of useful knowledge and enlightened opinions was generally encouraged, in a greater or less degree, by the different governments. A sort of rivalry, indeed, took place among the several principalities, and each, according to its means, endeavored to surpass its neighbors in the number and splendor of its literary institutions. In those states, on the other hand, which adhered to the Romish church, an opposite line of policy was pursued by the rulers.—Afraid, it would seem, lest the light of science should dispel those ancient prejudices, upon which they conceived that the security of their civil and religious establishments principally depended, they endeavored to isolate themselves from their more enlightened neighbors, to exercise a species of *surveillance* over the intellects of their subjects, by means of edicts levelled against the commerce of literature, and to oppose the antidote of ignorance to the contagion of knowledge. But it was no easy matter to exclude this dreaded pestilence; to keep the sick from the uninfected, in a country whose inhabitants boasted one common origin, and spoke one common language and possessed the means of frequent intercourse with each other. Some scattered rays of the surrounding light would easily penetrate the intervening gloom,—

enough at least to shew those upon whom they fell, the darkness in which they were placed, and to excite in them a desire for a more extensive prospect. In none of the provinces of Germany, was this interdiction of literature more strictly and oppressively exercised than in Bavaria, under the bigotted administration of the elector Charles Theodore; and accordingly, it is precisely in this province that we find the natural result of such obscure and barbarous policy. Men of enlightened minds could not fail to look with abhorrence upon regulations, which were calculated to check the natural progress of knowledge, and would readily endeavor to concert the means of evading the existing laws. These means, however, could only be concerted in secret; and to this single origin, we believe, the institution founded by Weishaupt, may truly be ascribed, however widely the conduct of its members may have afterwards deviated from the original object.

That the subversion of government and the advancement of particular religious sentiments were among the leading objects of a class of the Illuminati, is admitted; yet the society does not seem to have had an extensive influence, nor does it appear to have possessed ramifications beyond the limits of Germany. "Throughout the whole of that large empire it produced no extraordinary or permanent effects; and a few years after the suppression of the order in 1787, it was nearly forgotten in the very country where it had boasted an ephemeral existence. It was chiefly on account of its supposed influence in producing the catastrophe of the French revolution, that the ashes of this short lived association were raised up from the charnel house of oblivion, and a degree of posthumous celebrity conferred upon its proceedings." Its existence was of but *twelve years* standing; and had it been of that nefarious character which Barruel has ascribed to it, it would not have existed that length of time. It was unquestionably designed as a political and religious engine, which when matured, was calculated to produce some very important results. But that it was in any manner connected with masonry, is a pretension that carries its own refutation; and we should not have touched upon the subject, could we have presumed that all our readers had had an opportunity to examine for themselves. It is a charge often urged against the institution by the craven and bigotted, and has gained some credence among those without the means of information necessary to a right understanding of the question.

EXTRACT

Of a letter to the editor from an esteemed friend, returning from Virginia to Boston, dated NEW-YORK, MAY 1828.

You ask, sir—"What is the state and condition of *Masonry* abroad, at the present time?"—I answer you: GOOD, HEALTHY, PROSPEROUS and HAPPY.—*Persecution* avails nothing to overthrow its ALTARS of moral obligation, or demolish its ancient and venerable TEMPLES of *Wisdom, Strength and Beauty*; nothing to interrupt its oblations of reverent piety, or to subvert its principles of social VIRTUE—*Brotherly-Love, Relief and Truth*; nothing to disorder its implements of labor, the regalia of its lodges, or the hieroglyphics of its honorable profession; nothing to infringe upon its rituals, its codes of government, or its grand points of fellowship; nothing to embarrass its perseverance, check its desirable progress, or dishonor its esteemed members. Nay, sir, we aver and avow, (from constant observation) that so far from the CRAFT being in danger, by the influence, or virulence of opposing, mistaken or malignant zeal, they are, *more than ever*, thriving and prosperous, and successfully "adding to their numbers daily," of such as seek the *light of truth*—by a reaction of the very means adopted and resorted to by the fugitive, the desperate, the fanatic, with all their frenzied ignorance, insolence and insincerity, manifest in bravado, baseness, and falsehood. But the ground is even now changed; and "*anti-masonic* conventions," "revolts," "presses," "papers," "lectures," &c. &c. are but the mystical *check-words* in the arena of *political* turbulence—and talismans and torpedos in the notoriously obstinate and contemptible knavery of a modern *Albanese Solomon*!

"BE JUST AND FEAR NOT."—*Persecution*, in the days of Martin Luther and John Calvin, but put forward and enlarged and widely extended the glorious work of the *reformation* in the cause of our holy religion; and it *will do*, and it *can do* but the same, in relation to the professedly amiable and moral, humane and estimable objects of the Masonic Institution. "Approve yourselves workmen that need not be ashamed," and characters "worthy of yourselves," and then, in the "strong holds" of *Temperance, Fortitude, Prudence and Justice*—FAITH, HOPE and CHARITY; surrounded by the emblems of social love and the precepts and examples of human excellence; encouraged by the illustrious models of antiquity, and fairest specimens of present worth; with the smiles of the beneficent and beautiful and the cheerings of the valiant and virtuous,—

the shafts of the malignant will fall harmless at the remotest piquets of your *sublime* defence, and be wasted far beyond the *outer-courts of the sanctuary* of your peace and security. The devotedness of the *friendship of the wise* and happy, will be unmolested; and the devotions of the humble, courageous and penitent, in the *asylum of memorials*, will be undisturbed and unviolated, by the profligate or the profane. Above all, the MOST HIGH—yea, the *Mighty ONE*, whose "*All-Seeing-Eye*" measures the broad foundations of the unfathomable deep, the vast "clouded canopy," the circuit of the "starry heavens," and the unceasing changes of eternity; whose Omniscience explores the inconceivable and illimitable regions of infinitude—watchfully sustains the minutest atoms of the creation and searchingly penetrates the secret recesses of the HEART, will abundantly bless and reward your cause, your counsels, your charities—your commendable labors and your undeviating vigilance and virtues.

SUMMER MORNING'S REFLECTIONS.

(COMMUNICATED.)

Again fair Summer unfolds to the perceptibility of mankind, the fertile beauties of its season. Winter, with its chilling aspects, has passed away: the springs of the snow-clad mountain again flow spontaneously, and once more are heard meandering from its sides, as they wind their way to the fathomless ocean. We have beheld in succession the beauties of Spring: we have seen the limbs of the aged oak once more clad in their wonted beauty, and the variety of fruit trees decked with the blossoms of a promising harvest; and now, in its primeval loveliness, we welcome the return of blooming Summer. The hills have spread again their massy carpet: the fertile banks once more put forth their variegated shrubbery, and the fragrance of the sweetbriar, wafted around us by the gentle breeze, now mingles its sweetness with the zephyrs of morning.

Once more sweet Summer smiles again,
And spreads its beauties o'er the plain:
The vallies speak—the hills rejoice,
In nature's mild and lovely voice.

The silv'ry stream forsakes the hill,
And wends its way, through vallies still:
The rose of morning serenely we view,
Still damp with the drops of the evening dew.

The robin is heard; he carols in air

And breathes his soft notes to the morning fair;
 Ere the golden sun in the east is seen
 To pour its light rays on the fields of green.

There is indeed something truly pleasing and satisfactory, that accompanies one in a morning walk, when the sun first lights the curtains of the eastern skies, and the expanding rose is still in tears; when the feathered songsters of the grove first swell their shrill voices, and on the pinions of air, are wafted from tree to tree in conscious innocence. Would we enjoy health and the most sublime and beautiful hours of life, we must rise early from the couch of sleep and breathe the salubrious fragrance of morning air. I love to avail myself of these most lovely moments of life; and to behold the great *Symbol of Light*, as he rises from the ocean's bed, and richly guilds the blue concave of heaven. Here is a calm moment for reflection; an hour to meditate on the loveliness of nature; a season to contemplate the immutability of God!

S. A. T.

AMOR PATRIÆ.

[Communicated.]

A ses concitoyens, il consacre sa vie;
 La gloire d' Amerique est le vœu de son cœur;
 D' ajouter quelque lustre à sa chère Patrie,
 Est l'object, qui, sans cesse, occupe son génie,
 N' épargnant, ni repos, ni peines, ni labeur!

Parvenu, par beaucoup d' efforts, et de constance,
 A se former une ame insensible aux revers;
 Rien ne peut résister à sa persévérance;
 Tout semble se prêter à ses desseins divers:
 Resolu d' achever son glorieux ouvrage,
 Il va droit à son but, d' un pas ferme et certain,
 Dédaignant des jaloux, et l' envie, et la rage:
 Guidé par le désir d' accomplir son destin,
 Enfin, rien ne saurait ralentir son courage!

F. P. F.

Middletown, Ct. May 1828.

FREE TRANSLATION.

A life devoted to the PUBLIC GOOD;
 Love of country—ambitiously pursued;
 Discursive glows the patriotic flame,
 Evolved in lustre, genius, glory, name;
 Native the speed—the course Olympic fame!

Pow'rful achievements, 'wreathe the sacred Fanes,

*Altars and Goals of Honor's fair domains ;
 Resolved in purpose, to its last confines—
 The Fates seem yielding to his vast designs :
 Resistless—as the majesty of Laws—
 Illustrious th' advance in Virtue's cause ;
 Disdaining envy, jealousy and spleen,
 Guided by hopeful Destiny—serene—
 Exalted courage consummates the scene !*

G.

East Cambridge, May 1828.

MASONRY AND CHRISTIANITY.

Among the numerous and unfounded accusations that have been preferred against the Masonic institution, we find one no less extraordinary than uncharitable ; viz.—*Masonry is inimical to Christianity!* This charge is usually brought against us by men who say they are specially chosen for the defence and dispensation of the gospel. How far it is well founded, the following facts will enable the candid reader to determine.

The splendid Masonic Hall at Marseilles, says Lawrie, was adorned in 1765, with the finest paintings, representing the most interesting scenes that occur in the history of the old and new Testaments, and calculated to remind the spectator of his various duties as a man, a *subject*, and a *christian*. In 1818, a memorial from the present and past District Deputy Grand Masters, and the Masters of Lodges, of the ninth Masonic district, was addressed to the *Grand Lodge of Massachusetts*, praying the stated appropriation of a portion of its revenues to the translation, printing, and distribution of the Bible. This request could not *then* be granted, because the funds were pledged by the constitution to another purpose. The following extract from the accepted report of their committee, contains the sentiments of the Grand Lodge, and we may safely say, the sentiments of the whole Masonic fraternity, on this subject.

“ We feel, in all their force, the admirable sentiments of this memorial, and recognise the high and sacred claim of the records of our Divine Religion, to our veneration and attachment. We place on the altar of our consecrated temple, the holy bible, as its most precious oblation, and its richest ornament. We press the hand of the initiate, when he first kneels there, upon its unfolded

pages, as the guaranty of his fidelity and truth; and we open his before darkened eyes upon its heaven-inspired pages, that there they may ever look for light and instruction. We realize that we are all directed to take that blessed volume as our best, our only sure and safe guide, through the obscurity of this mortal sojourn, to the regions of light ineffable and bliss eternal. We realize that the truths contained in this word of life are all important to the knowledge, the virtue and happiness of mankind. We most earnestly desire its universal diffusion, that it may be read in all languages; communicate its most needed and salutary information to every human understanding, and its sanctifying influences to every human heart. And we most devoutly and fervently implore the blessing of Almighty God upon all endeavors which are making by individuals and societies, at the present day, to distribute the Bible to the various nations of the globe."

About the same time, a *mission to Jerusalem* was undertaken by our Rev. brother *Pliny Fisk*. He visited the principal southern Lodges, and met with the most encouraging success. The Grand Lodge of Georgia expressed its unqualified approbation of the object of his mission; it being, "with God's permission, to preach and to teach the doctrines of the holy scriptures, the *Great Light of Masonry*, among the Mahomedans of the East, and aid the other missionaries in that section of the globe, in their benevolent objects;" and the subordinate Lodges under its jurisdiction were recommended to contribute liberally of their funds. The Grand Lodge of *North Carolina* adopted similar measures in aid of this mission. In their recommendation to the Lodges they remark:—"Sufficient assurance has been given us that the bestowment shall be applied as herein specified, and that the Bible shall be *without note or comment*—the object being not to inculcate the opinions of a *sect*, but to *diffuse the principles of the Prince of Peace*." In 1818, the Grand Master of the Grand Lodge of *New Hampshire*, in his address to the Lodges, after stating the causes which would prevent any considerable increase of the fund, proceeds thus:

"To remedy this inconvenience, the Grand Master would suggest to the several Lodges, the propriety of making donations to the Grand Lodge, for certain *specified* purposes; and that proper officers of the Grand Lodge be instructed to dispose of the same according to the intent of the donors. The gratuitous distribution of the Holy Scriptures; assistance to indigent young men of our fraternity in completing an education which will qualify them for public usefulness; also encouragement to those pious Masons who

have gone, or who may go, as missionaries among the heathen, are certainly objects which deserve the attentive consideration of our charitable order. Contributions for these, or the like purposes, would reflect honor on the Masonic institution, would serve to allay prejudices, and conciliate the esteem of those that are without ; and might prove the means, under providence, of essential benefit to mankind."

In the year 1818, the Grand Lodge of *Vermont* appropriated *one hundred dollars* to the Vermont Bible Society ; and *thirty dollars* more to the American Bible Society, to constitute their Grand Chaplain a member for life. Oct. 12, 1819, they adopted the following resolution : "*Resolved*, that this Grand Lodge consider the translating, printing, and distributing of the Holy Scriptures, *without note or comment*, to be an object of great importance, as tending to promote the happiness of man in this world, and his eternal felicity in that which is to come." And, to their great credit be it said, the members have never for a moment lost sight of the spirit of this resolution. We have no data to enable us to give a correct statement of the appropriations since made for this object, but a considerable amount has, at different times, been so appropriated.—New-Jerusalem Chapter, in Oct. 1826, transmitted the following to the Foreign Missionary Board in this city : "We enclose the sum of \$31, a donation from the New-Jerusalem Royal Arch Chapter, which was organized in Wiscasset in the autumn of 1819, and now, by dispensation of the Grand Lodge of *Maine*, holds its regular communications, in alternate years, in Wiscasset and Thomaston, and the present year in the latter place. In February 1820, the Chapter passed a resolution, which was placed upon their records : "That after the Chapter debt is paid, the full fees for conferring the several degrees in our gift upon the next candidate, shall be appropriated and paid over to assist in diffusing the knowledge of the sacred *Word* in the various languages of the earth."

We might refer to innumerable instances where Masons have been active in diffusing the light of the gospel ; in contributing liberally of their funds for the spiritual as well as temporal good of their fellow-beings ; but we have quoted enough to satisfy the unprejudiced, that Masonry, so far from being inimical to Christianity, is its *hand-maid* and *helper* in the great and glorious work of spreading the *light of heaven*. With what justness then, we are ridiculed and traduced by men professing to be the servants of God, we leave to the decision of the candid enquirer, and to the consciences of our enemies. Masons do not boast of their good works ; they are not

emulous to herald them from the house tops : they do what to them seemeth right in the eyes of heaven, and disregard alike the frowns and the smiles of the bigot and the sycophant. They reap an ample reward in the satisfaction of knowing they have done well ; and we should not have obtruded this subject upon the attention of our readers, did we not believe there were some among our enemies who oppose us from *principle* ; from mistaken notions of the nature and tendency of our institution.

THE IMPATIENT LASSIE.

[SELECTED.

DEUCE tek the clock ! cliek-clackin sae
 Still in a body's ear :
 It tells and tells the time is past,
 When Jwohnie sud been here :—
 Deuce tek the wheel ! 'twill nit rin roun—
 Nae mair to-neet I'll spin,
 But count each minute wi' a seegh,
 Till Jwohnie he steals in.

How neyce the spunky fire it burns,
 For twee to sit beside !
 For there's the seat where Jwohnie sits,
 And I forget to cheyde !
 My fadder tui, how sweet he snwores—
 My mudder's fast asleep—
 He promis'd oft, but oh ! I fear
 His word he wunnet keep !

What can it be keeps him frae me ?
 The ways are nit sae lang,
 And the sleet and snaw are nought at aw,
 If he were fain to gang !
 Some ither lass, wi' bonnier feace,
 Has catch'd his wicked ee,
 And I'll be pointed at the kirk—
 Nay ! suiner let me dee !

O durst we lasses nobbet* gang,
 And sweetheart them we like,
 I'd rin to thee, my Jwohnie lad,
 Nor stop at bog nor dyke ;

*Only.

But custom's sic a silly thing !
 For men maun hae their way,
 • And mony a bonnie lassie sit,
 And wish frae day to day.

But, whist ! I hear my Jwohnie's fit—
 Aye ! that's his verra clog !
 He steeks* the faul yeat† softly tui—
 O hang that cwoley‡ dog !
 Now, hey for seeghs and sugar words,
 Wi' kisses nit a few—
 O but this warl's a paradise,
 When lovers they pruiue true !

MASONIC SCHOOLS.

One cause of the opposition to which the Masonic Institution has been subjected in this country, may, perhaps, be traced to the paucity of information which exists in the community, relative to its character and object. A free people are jealous of their rights ; and it is very proper that they should be, for it is this watchfulness, this jealousy, that secures to them, what Harrinton justly terms, the highest earthly felicity that a people can ask, or God can give : *an equal and well ordered commonwealth*. Men are like plants, that never flourish if they are not well cultivated.§ Great cities, losing their liberties, become deserts, and little towns by liberty grow great cities.†† Emulation too, in every accomplishment, must be more animated and enlivened, in popular governments ; and genius and capacity have a fuller scope and career.‡‡ But in our holy ardour for the preservation of our liberties, let us not forget that—*in republics, VIRTUE is honored and promoted* ;||| nor throw aside as worthless, the old Italian proverb which tells us that, “*that city thrives best, where virtue is most esteemed and rewarded.*” Whatever tends to the promotion of virtue, tends also to the preservation of our liberties, to the increase of our individual happiness ; and has, therefore, a just claim to our respect and protection. That Freemasonry exercises a powerful and salutary influence on the moral condition of the community, and is happily adapted to the promo-

*Fastens. †Fold-gate. ‡Watch.

§Montesquieu. ††Gordon. ‡‡Hume. |||Machiavel.

tion of *virtue*, are points for which we earnestly contend ; and hold at defiance the rigid examination of the intelligent and candid.— We are told that, we are to do unto all men as we would that men should do unto us ; and this is realised to us by the firm administration of the law.* Therefore, before we denounce an Institution of so great antiquity and high repute as the Masonic, let us faithfully and impartially investigate its merits ; for, in the words of Lord Bacon, “ one foul sentence doth more hurt than many foul examples.” Masonic charities are numerous and varied : they are not confined to the alleviation of human misery, though the sufferings of our fellow-beings have the strongest claim on our beneficence and demand our earliest attention ; yet, after the discharge of this great duty, the blessings of Masonry extend to other objects ; to the eternal good of man ; to the cultivation of the youthful mind ; to the protection of the fatherless and motherless.

In Germany, Denmark and Sweden, Charity Schools have been erected by the Lodges, for the education of children of Freemasons, whose poverty debarred them from this advantage. In the seminary established at Brunswick, the pupils were instructed even in classical learning, and several branches of mathematics. At Eisenach, several schools of this kind have been established. The teachers were endowed with fixed salaries, and in a short time after their institution, they had sent into the world—*seventeen hundred children, instructed in the principles of science, and the doctrines of Christianity* ! In 1771, an establishment of a similar kind was formed at Cassel, in which the children were maintained and educated until they could provide for themselves. In 1773, the united Lodges of Dresden, Leipsic and Gorlitz, erected at Frederickstadt, a seminary of learning for children of *every denomination*, in the electorate of Saxony. Masonic subscriptions were sufficiently liberal for its maintenance, and in the space of *five years*, above *eleven hundred* children received a *liberal education*. In the same year, an extensive work-house was erected at Prague, in which the children were not only initiated into the first principles of learning, but into those branches of the fine and useful arts which might qualify them for commercial and agricultural stations.†

The *Royal Cumberland Freemasons' School*, for maintaining, clothing and educating the female children and orphans of indigent Masons, was established on the 25th March 1788, under the patronage of her royal highness the Duchess of Cumberland. The object

*Reeves. †Lawrie.

of this charity is to "train up children in the knowledge of virtue and religion ; in an early detestation of vice and its unhappy consequences ; in industry, as necessary to their condition ; and to impress strongly on their minds, a due sense of subordination, true humility, and obedience to their superiors." The patrons of the institution, besides the Duchess of Cumberland, are, the Prince of Wales, the Duke of York, the Duke of Gloucester, and Prince Frederick of Orange.* A spacious school-house was erected in 1793, at the expense of 2500*l.*, which will accommodate one hundred children. The Grand Lodge of England have paid an annual subscription of 25*l.* to this institution, since February 1790. Children continue in the school until they attain the age of fifteen years, when they are further provided for. The Master for the time being of any Lodge, subscribing one guinea annually, is deemed a governor during that time ; and on subscribing ten guineas, is a member of the committee for fifteen years, and on the payment of twenty, is a perpetual governor so long as the Lodge of which he is master, exists. It is unnecessary to remark on the great individual and public good that has resulted from this society ; its blessings have been extensively diffused, and there are numerous *living testimonials* of its worth and usefulness.

In 1809, a plan was adopted in New-York, and has since been in constant operation, by which *fifty* poor children of Masons are gratuitously educated. The school is supported by regular contributions of the Lodges in the city, and of the Grand Lodge.† In October 1824, a Convention was held at the village of Waterloo, N. Y. for the purpose of establishing a *Masonic Seminary of Education* on an extensive scale ; a plan was suggested, but we believe never carried into operation. There are some schools, and a great number of children, in different parts of the United States, supported by Masonic Charities, but we have no means at present of ascertaining particulars. Enough, however, has been said to give an idea of the extent of Masonic beneficence on this point, and to show that the benefits of the Institution are not exclusively confined to the relief of its individual members.

*Preston—1804. † Vide *Greenleaf*.

GRAND MASTERS

OF MASONS IN ENGLAND FROM A. D. 303 TO 1725.

We give the following as an irrefutable argument against the unfounded aspersion that the existence of Freemasonry, as a secret society, is dangerous to civil polity; and to show in what high estimation the Institution has ever been held in Europe. The list of which this is an abstract, was prepared by Dr. Anderson, the learned compiler of the "Ancient Constitutions," by order of the Grand Lodge of England, in 1735.

St. Alban,	A. D. 303	Sir Thomas Sackville,	1561
King Alfred,	872	Earl of Bedford,	1567
Ethred, King of Mercia,	901	Sir Thomas Gresham,	1570
Ethelward,	920	Earl of Effingham,	1575
Prince Edwin,	924	Earl of Huntington,	1588
St. Dunstan,	960	King James I.	1603
Lesfrick, Earl of Coventry,	1045	<i>Under whom were,</i>	
Gundulph, Bp. of Rochester,	1070	Inigo Jones,	1603
Roger de Montgomery.		Earl of Pembroke,	1618
Gilbert de Clare, Marquis of		King Charles I.	1625
Pembroke,	1150	<i>Under whom were,</i>	
Peter de Colechurch,	1209	Earl of Pembroke,	1625
Bishop of Winchester,	1215	Earl of Danby,	1630
Archbishop of York,	1273	Earl of Arundel,	1632
Earl of Gloucester,	1280	Earl of Bedford,	1635
Ralph, Lord of Mt. Hermer,	1300	Inigo Jones,	1636
Bishop of Exeter,	1320	King Charles II.	1660
John de Spoulee, Master of		<i>Under whom were,</i>	
the Ghiblim,	1350	Earl of St. Albans,	1660
Bishop of Winchester,	1357	Earl of Rivers,	1666
Robert a Barnham,	1375	Duke of Buckingham,	1674
Henry Yevele,	1375	Earl of Arlington,	1679
Langham, Abbot of Westmin-		Sir Christopher Wren,	1685
ster,	1376	King William III.	1693
Earl of Surry,	1400	<i>Under whom were,</i>	
Chicheley, Archbishop of		Duke of Richmond,	1695
Canterbury,	1420	Sir Christopher Wren,	1698
King Henry VI.	1446	Anthony Sayer, Esq.	1718
Wanfleet, Bp. of Winchester	1446	George Payne, Esq.	1718
Beauchamp, Bp. of Sarum,	1471	Dr. Desaguliers,	1719
King Henry VII.	1500	Duke of Montague,	1721
Cardinal Wolsey,	1509	Duke of Wharton,	1723
Tho's. Cromwell, E. of Essex,	1530	Duke of Buccleugh,	1723
Lord Audley,	1540	Duke of Richmond,	1724
Duke of Somerset,	1547	Earl of Abercorn,	1725
Bishop of Winchester,	1552		

THE COTTER'S HOME.

[Baltimore Patriot.

WHO hath his home in a rural glade;
 And his evening seat in a sweet-brier shade ;
 With verdant fields and blooming flowers,
 For his morning walk and his evening hours ;
 And with all these, a cherub son,
 And a much lov'd, smiling, devoted one,
 At either hand, with him to rove,
 Through the fields, the garden and the grove,
 Whate'er his humble fortune be,
 Enjoys earth's purest felicity.

O! who that hath tasted this, would not
 Exchange for the Cotter's humble lot,
 Those "airy nothings," which engage,
 A cit, and form his equipage!
 Who would not exchange the baubles bright,
 That coldly glitter in a city's night,
 For those bright stars that deck the dome,
 And twinkle in joy o'er the Cotter's home!
 Peace and contentment there alone,
 And tranquillity, sit on their triple throne.

See how the birds flit round and round,
 While the lambkins over the pasture bound,
 List to the mockbird's lay of love,
 And to the Sparrow's chirp in the lilac grove;
 How sweetly, with their humble lay,
 The Cotter's care these birds repay,—
 For no archer's arrow have they to fear,
 Nor missiles of cruel urchins, here—
 As they perch at will on the Althea spray,
 And sing the evening hour away.

If nature hath, in her wide domain,
 One favorite spot were she loves to reign,
 'Tis the Cotter's bower, with its fields and groves,
 And fragrant flowers, and Sylvan loves,
 Where she sits and tunes her evening lyre,
 As tranquillity and peace inspire ;
 'Tis the rural glade, with its "woodnotes wild,"
 Where dwells her favorite happy child ;
 Where stands the lowly, humble dome,
 The Cotter's and Contentment's home.

PYTHIAS.

EMINENT MASONS.

7] LORD BYRON—ancestor, we believe, of the distinguished poet—was installed Grand Master of Masons in England, at Draper's-hall, on the 30th April, 1747. He succeeded Lord Cranstoun. His first principal act was to cause the laws of the Committee of Charity to be revised, printed and distributed among the Lodges; in consequence of which, a handsome contribution to the general charity was received from the Lodge at Gibraltar. "During five years that his Lordship presided over the Fraternity, no diligence was spared to preserve the privileges of Masonry inviolable, to redress grievances and to relieve distress." Under the auspices of Lord Byron, provincial patents were issued for Denmark and Norway, Minorca, Pennsylvania and New-York.

8] LORD BLANEY—was elected Grand Master at Vintner's Hall, on the 8th May 1764; under whose presidency, the Dukes of Gloucester and Cumberland, his Majesty's brothers, were initiated into the order; and a new edition of the Book of Constitutions was ordered to be printed, under the inspection of a committee, with a continuation of the proceedings of the Society since the publication of the last edition, in 1723. The following Deputations for the office of Provincial Grand Master were granted by Lord Blaney:—For Barbadoes; Upper Saxony; Stockholm; Virginia; Bengal; Italy; Upper and Lower Rhine, and the Circle of Franconia; Antigua; the Electorate of Saxony; Madras and its dependencies; Hampshire and Montserrat. The Duke of York was initiated into the Order about this time, and was honored with the privileges of a Past Grand Master.

9] THE DUKE OF BEAUFORT—was installed Grand Master on the 27th April 1767. Under his patronage the society flourished. At this time a regular correspondence was opened between the Grand Lodges of France and England. Several new regulations for the future government of the Institution were made; among other matters it was resolved that ten guineas should be paid to the fund of charity, on the appointment of every Provincial Grand Master, who had not served in the office of Grand Steward. Several new Lodges were constituted, and the following Provincial Deputations

granted :—For South Carolina ; Jamaica ; Barbadoes ; Naples and Sicily ; the Empire of Russia, and the Austrian Netherlands. The increase of foreign Lodges occasioned the institution of a new officer, a Provincial Grand Master for foreign Lodges in general ; and one was accordingly elected. In 1770, a letter was received from Charles baron de Boetzelaer, Grand Master of the National Grand Lodge of the United Provinces of Holland and their dependencies, requesting to be acknowledged as such by the Grand Lodge of England, whose superiority he confessed ; and further entreating that a firm and friendly alliance might be established between the two Grand Lodges ; both of which requests were granted.

10] CARAUSIUS.—Let this emperor in his political affairs have been what he may—a tyrant or otherwise—he certainly possessed some noble qualities, and was a firm friend to the Masons. Lempriere gives his biography in few words, viz : “ a tyrant of Britain for seven years, A. D. 293.” He would have done no more than an act of justice, had he dispensed with this sweeping denunciation, and given his readers an impartial account of his tyranny and his virtues : they would then have been enabled to form a more correct opinion of the man. After having shaken off the Roman yoke, he contrived the most effectual means to render his person and government acceptable to the people ; and, assuming the character of a Mason, he acquired the love and esteem of the most enlightened part of his subjects. “ He possessed real merit, encouraged learning and learned men, improved the country in the civil arts ; and in order to establish an empire in Britain, he collected into his dominions the best workmen and artificers from all parts, all of whom, under his auspices, enjoyed peace and tranquillity.” For the tenets of Freemasonry, he professed the highest veneration, and appointed Albanus, his steward, the principal superintendant of their assemblies. Under his patronage, Lodges and Conventions of the Fraternity were regularly formed, and the rites of Masonry practised. He granted the Masons a charter, whereby they were enabled to hold a general council, and establish their own government and correct errors among themselves. He commanded Albanus, or Alban, to preside over them in person as Grand Master.*

* See page 76—Art. St. Alban.

ARCH MASONRY.

The degree of Royal Arch Mason, "is one of the most august, sublime, and important in the order of Freemasonry, and is the summit and perfection of ancient Masonry." There can be little doubt that it was primitively reckoned the *fourth degree* in order, and was originally conferred by Lodges. In England, we believe, and certainly in many parts of Europe, it is now so reckoned and conferred. The Chapters of Pennsylvania are holden "under the authority and sanction of a regular subsisting warrant granted by the *Grand Lodge*, according to the *old institutions*;" and the G. M. of the Grand Lodge for the time being is, *ex officio*, at the head of the Grand Chapter. The Arch is, in Pennsylvania, as in South Carolina, considered to be the *fourth degree*. In this, and most of the other states, it is conferred as the *seventh*; and the Chapters are independent of the Grand Lodge, as are also the Encampments and Councils.

Each Chapter has power to confer the preparatory degrees of M. M., P. M., and M. E. M., and are under the jurisdiction of Grand Chapters, composed of the H. P., K. and S., of the Chapters within a certain state or district. Grand Chapters were established in this state, Rhode Island, Connecticut, and New-York, in the year 1798; in Vermont, 1806; South Carolina, 1812; Maryland and District Columbia, 1814; Ohio and Kentucky, 1816; New-Hampshire, 1819; Maine and Georgia, 1821; North Carolina, 1822; New-Jersey, Virginia and Alabama, unknown. Chapters are also holden, under the jurisdiction of the General Grand Chapter, in Michigan, Tennessee, Missouri, Mississippi, Indiana, and Delaware.

It will be seen that, until the year 1797, no *Grand Chapter* of Royal Arch Masons, was organized in America. Prior to that date, a competent number of companions, possessed of the requisite abilities, under the sanction of a Master's Warrant, proceeded to exercise the rights and privileges of Royal Arch Chapters, whenever they thought it expedient and proper.

This unrestrained mode of proceeding was subject to many inconveniences; unsuitable characters might be admitted; irregularities in the mode of working introduced; the purposes of the society perverted; and thus the order be degraded by falling into the hands of those who might be regardless of the reputation of the

institution. If differences should arise between two Chapters, who was to decide upon them? If unworthy characters should attempt to open new Chapters, for their own emolument, or for the purposes of conviviality, who was to restrain them? If the established regulations, or ancient land-marks, should be violated or broken down, where was there power sufficient to remedy the evil?

Sensible of the existence of these, and many other inconveniences, the Chapters in nearly every part of the United States, have, therefore, formed *Grand Royal Arch Chapters*, for their better government and regulation. In the year 1797, a convention of representatives from the several Chapters in the state of Pennsylvania, met at Philadelphia, and, after mature deliberation, formed a Grand Royal Arch Chapter for that state.

Actuated by similar motives, on the 24th October, 1797, a convention of committees from several Chapters in the northern states, assembled at Boston; being appointed to meet with any or every Chapter of Royal Arch Masons, within the states of New-Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, and New-York, or with every committee or committees, duly appointed and authorised, by any or all of said Chapters, and to deliberate upon the propriety and expediency of forming and establishing a Grand Chapter of Royal Arch Masons, for the government and regulation of the several Chapters within the said states.

Of this convention, the Most Excellent Thomas Smith Webb was chosen chairman. The convention having taken the matter into consideration, came to a determination to forward to each of the Chapters within the six states before mentioned, a circular letter, expressive of their opinions on the subject, and recommending a meeting of delegates to be holden at Hartford, in the state of Connecticut, on the fourth Wednesday of January, 1798, investing them with full power and authority to form and open a *Grand Chapter of Royal Arch Masons*, and to establish a constitution for the government and regulation of all the Chapters then, or thereafter to be erected within the said states.

In consequence of this address, the several Chapters within the states therein enumerated, appointed delegates who assembled at the time and place appointed, and after several days' deliberation, formed and adopted a constitution for the government of the Royal Arch Chapters and Lodges of Mark Masters, Past Masters, and Most Excellent Masters, throughout said states; and having elected and installed their Grand Officers, the Grand Chapter was completely organized.

Agreeably to the constitution thus adopted, Grand Royal Arch Chapters were established in the several northern states, where there were Chapters of Royal Arch Masons existing; and in every instance the private Chapters have united with, and acknowledged the authority of the said Grand Chapters.

The long derived and necessary authority for correcting abuses, and regulating the concerns of Royal Arch Masonry in the northern states being thus happily established, the sublime degrees became flourishing and respectable. Royal Arch Masons in the southern states, observed with satisfaction, the establishment of Grand Chapters in the northern states, under the authority of a general constitution, and became desirous of uniting with them under the same authority. Applications were accordingly made for the privilege of opening new Chapters in the southern states; but there being no provision made in the constitution for extending its authority beyond the limits first contemplated, the State Grand Chapters took the subject into consideration, and passed a concurrent decree, vesting power in the three first General Grand officers, or any two of them, conjointly to grant and issue letters of dispensation for the institution of Lodges of Mark Masters, Past Masters, Most Excellent Masters, and Chapters of R. A. Mason, within any state in which there was not a Grand Chapter established.

At a succeeding meeting of the General Grand Chapter, the powers before mentioned were confirmed and made permanent in the General Grand officers, and the proceedings of the General Grand officers under the decree before mentioned were approved and confirmed.

On the 9th January, 1806, the General Grand Chapter met at Middletown (Conn.) and having resolved itself into a committee of the whole, upon the General Grand Royal Arch Constitution, sundry resolutions and amendments were proposed and considered, and afterwards ratified and confirmed, by the General Grand Chapter.

Among other amendments was the following—viz: The style and title to be, "The General Grand Royal Arch Chapter of the United States." The jurisdiction was declared to extend throughout the United States, and to any state or territory wherein no Grand Chapter was regularly established. The meetings of the G. G. Chapter are held septennially in the city of New-York.

The origin of Royal Arch Masonry, is traced to the erection of the second Temple, 532 years before Christ, when, in the fulfilment of prophecy, the founders of this degree, repaired from Babylon to Jerusalem, to rebuild the house of the Lord, which had been

destroyed by Nebuchadnazar, king of Babylon. Although the number through whose fidelity we have received the information it imports, is comparatively small, yet the identity of the facts, in different countries, and among men of different languages, affords conclusive evidence of their truth. We cannot close this article better than in the words of Cutbush :—"The very principles of the institution of Arch Masonry cannot fail to arrest our attention, and call forth our active powers in the contemplation of a field so extensive, and a superstruction so exalted. Indeed, knowing from experience the truth of this assertion, I can add without hesitation, that it is one of the most sublime, august, and beautiful systems with which the world has ever been enriched. And as it comprehends in itself, many important particulars with which the Master Mason is totally unacquainted, and without which, as we have before observed, the Masonic character cannot be complete, it certainly claims the attention of every member of the institution."

TRUTHS—*from an Anti-Masonic Address!*—"The Institution of Speculative Freemasonry has existed in these United States ever since the formation of our government."—"The patron of science, the protector of morality, and the handmaid of religion, it has been suffered to exist without question or suspicion." It is "a system not only beautiful, but *divine*—whose principles are the purest morality, whose objects are to inculcate universal benevolence and good will among the brethren, and whose operations have been an extended system of holy and healthy charity." It is calculated to "enlighten the ignorant, to reform the bad, to protect the weak, and to relieve the necessitous. We have seen many *good men, venerable sages, worthy patriots, and pious divines* belonging to this Institution." Vide "Address to the people of the state of New-York," by the Anti-Masonic Convention held at Le Roy, in March last.—The most zealous member among us could not paint the character of the Institution with *greater truth*, or in more glowing and beautiful colors. Did their *actions* harmonize with the *just* and *manly* sentiments quoted, (and which *they* have enabled us to quote,) we should thank them for their candor and liberality.

MASONIC INTELLIGENCE.

MORGAN.—The Philadelphia Aurora says, “ We have sufficient evidence that the death of Morgan is not reduced to certainty, from the continual reports of his being seen in various places. A new rumor has just made its appearance, through the Alabama Journal, which states, that a half bred Indian hunter, who has known Morgan from his boyhood, says he is among the Gegagaga tribe of Indians, about two hundred miles up the Missouri.” This hunter further states, that Morgan is a principal chief of the tribe, has married the daughter of old King Gegagaga, all the kings bearing that name, and is known among them as Home-nechleco, or the White Warrior. Every endeavor was used to induce him to return, and every art resorted to, to induce a disclosure, by what means he had arrived at his then abode ; but he resisted both art and intreaty, and no satisfaction could be gained respecting the cause of his sudden and mysterious disappearance.

MORE INDICTMENTS.—At the court of general sessions, held at Lockport last month, indictments were found against P. Whitney, N. Beach, S. Chubbuck, E. Adams, W. Hotchkiss, W. Miller, J. L. Barron and T. Shaw, for a misdemeanor in aiding and assisting in the abduction of W. Morgan. These people are all probably held to bail to appear and answer to the charges preferred against them. They must necessarily be subjected to great loss of time, and to considerable expense, when they *will be*, as hundreds heretofore have been, *acquitted*. Now, is there no redress for them? Are they to be dragged from home, broken up in business, and injured in reputation, at the will of interested cravens and fanatics? If none, there never will be an end to this intolerable spirit of persecution. If the law furnishes no remedy, it is a fit subject for the attention of the legislature: they have wasted much money on matters connected with this affair, of much less importance. This has become a serious business, and imperiously demands a consideration proportionate to its importance.

LE ROY CONVENTION.—The fanatics composing this convention seem to be somewhat chagrined at us; but we care not a rush whether they be angry or pleased, we shall expose hypocrisy wherever it may be found, whether under a black coat or one less sanctified; we have no respect for *cloth*; and so long as they continue to do the *deeds of their father*, (John VIII. 41, 44) they must not expect favor at our hands.

COL. KING.—New York papers mention that Col. Wm. King, of that State, against whom a hue and cry has been raised as being implicated in the abduction of Wm. Morgan, has voluntarily returned to his family in

Niagara county. "We know this gentleman well," says the Boston Centinel, "and are confident he will meet his accusers face to face; and notwithstanding the opinion we have formed on the subject of the abduction, we are equally confident, that men of honor will justify the Colonel in refusing to permit himself to be dragged through the Union as a felon, for the mouths of wonder to gape at, and to be made the subject of extrajudicial paragraphs." The remark is *just*; every *honest* man will commend him for the course he has pursued. He has completely disarmed his enemies of the weapon they hoped to wield so much to their own advantage. Had he suffered himself to have been disgracefully dragged through the country in hand-cuffs, that impulse and extent would have been given to the excitement, which its originators earnestly desire, and which would have prolonged its existence. It is now in its last struggles: Miller, its legitimate father, despairing of its recovery, has left it—Southwick and Weed are unskilful physicians;—*it must die*.

MASONIC PROCESSION.—According to previous public notice, the members of Silentia Lodge, together with some of the neighboring Lodges, formed a procession in the borough of Shippensburg, Pa. on Monday the 19th ult. The procession was formed at ten o'clock, and moved up the principal street from the Lodge, escorted by Col. Woodburn's regiment of volunteers, to the German Reformed Church, where an appropriate sermon was preached by the Rev. Professor Spencer. After the services in the church were over, says the Carlisle Gazette, the procession moved in the same order to the Lodge, where the Masons retired, whose correct deportment and handsome appearance were well calculated to wipe away the prejudices of a great concourse of people, whose curiosity was excited to witness this novel scene. The Discourse was delivered from these words: "*He speaketh mysteries.*"

MASONIC CELEBRATIONS.—The festival of St. John the Baptist, will be celebrated at Wilkinsonville, Mass. on the 24th inst. by Olive Branch Lodge and Sutton Royal Arch Chapter; and also the ceremony of laying the Corner Stone of the Episcopal Church, about to be erected in that place will be performed agreeably to ancient usages. The neighboring Chapters and Lodges, together with all others connected with the craft, are respectfully invited to attend, and unite in the festivity and solemnities of the day. The procession will form and ceremonies commence at 11 o'clock, A. M.—Leicester and Meridian Sun Lodges, in conjunction, will celebrate the nativity of St. John the Baptist, on the 24th inst. at Spencer, Mass. An address will be delivered by Br. I. Barton, of Oxford. The procession will form at 11 o'clock, A. M.—The members and brethren of Aurora Lodge, (with such Lodges and Chapters as have been invited to unite with them) will celebrate the anniversary of St. John the Baptist, at

Leominster, Mass. on Tuesday the 24th inst. The exercises will commence in the meeting-house precisely at 11 o'clock. Address by Br. J. G. Carter, of Lancaster.

☞ The celebrations of the nativity of St. John will be unusually extensive this season. We should liked to have seen all the Masonic bodies of this city uniting for the purpose: it would have been creditable to the Institution.

CEREMONIES.—The Corner Stone of Lock No. 1, of the Pennsylvania Canal, at Pittsburg, was laid with Masonic ceremonies, on the 3d ult. by a Grand Lodge, composed of Lodges Nos. 45, 113, 165 and 173. Magnus M. Murray, Esq. Past District Grand Master, pro tem. Interesting addresses were delivered by Br. James Ross, and by the Grand Master. The day was fine, and thousands of people were assembled to witness the cêremony.—The Corner Stone of the Masonic Hall of Augusta, Geo. was to have been laid on the 2d inst. by the Grand Lodge of that State.

ELECTIONS.—Officers of Springfield Encampment of Knights Templars. Sir Knights, J. Newbury, G. C. J. Howard, Esq. C. G. H. Dwight, P. Major Goodsell, S. W. A. Nettleton, J. W. J. W. Cooks, Esq. W. C. Stearns, T. H. Brewer, R. P. Tyler, T. F. Elliot, S. J. M. Forward, S. B. W. H. Foster, S. B. Ocran Dickinson, 3d S. Calvin Shattuck, 2d S. Abiram Morgan, 1st S.

Morning Star Chapter, Springfield, Mass. Com. J. B. Kirkham, H. P. C. Shattuck, K. O. Dickinson, S. A. Nettleton, C. H. M. Goodsell, P. S. H. Dwight, R. A. C. D. Wood, 1st M. V. J. W. Crooks, 2d M. V. D. Reynolds, 3d M. V. J. Carew, Tr. H. Brewer, Sec. P. Tyler, T.

Officers in Springfield Council of R. and S. M., elected January 7, 5828. Com. C. Shattuck, T. I. G. M. O. Dickinson, D. I. G. M. B. Ball, P. C. J. W. Crooks, C. G. C. Sterns, Tr. S. Reynolds, Rec. F. Elliot, G. S. and T.

Hampshire Lodge, Springfield: R. W. J. Newbury, M.; C. Ball, S. W.; D. Wood, J. W.; J. Carew, Tr.; H. Brewer, Sec.

Names of officers of Morning Star Lodge, No. 17, Wolfsborough, N. H., elected April 23d, 1828. T. Rust, M. N. Horne, S. W. M. Colby, J. W. A. Wiggan, Tr. S. Leavitt, Sec. A. W. Weymouth, S. D. T. E. Lang, J. D. W. Chamberlin, T.

Officers of Wolcott Lodge, (held at Stafford Mineral Springs Hotel,) chosen April 24:—Joseph Sibley, M.; Thomas Pinks, S. W.; James Holt, J. W.; John Moulton, Tr.; Aholiab Johnson, S.; Moses Harvey, J. D.; Sam'l. C. Lyon, Jr. J. D.; Alvah Francis, T.

Gov. CLINTON.—A circular has been issued by order of the M. E. G. H. P. of the Grand Chapter of Royal Arch Masons of Connecticut, requiring the officers and members of the Grand Chapter to appear at the annual convocation in May, with the usual Masonic badge of mourning in token of respect to the memory of the late M. E. DE WITT CLINTON, G. G. H. P. of the G. Grand Chapter of the United States.—A meeting has been held in Albany for the purpose of raising money to build a monument to the memory of Clinton, at the Capitol, in Albany. If money sufficient for that object should not be raised by the first day of next February, the amount that shall be raised, is to be divided among the minor children of the late governor; and if any more than enough should be obtained, the surplus is to be presented to those children.

Funeral honors were paid to the memory of Clinton by the Grand Lodge of New York, on the 6th inst. An eulogy was delivered in the church of the Rev. Dr. Feltus, by the D. G. Master, R. Hatfield. An eulogium was delivered before the Grand Charter of this State, by the Rev. B. Huntoon, in this city, on the 10th inst. commemorative of the virtues and services of the deceased. The Chapter assembled at half past 7 o'clock. The officers appeared with their appropriate Jewels and suitable badges of mourning. The necessity of putting the last sheet of this number early to press, has prevented our giving a more particular account of the ceremonies and noticing the address in such manner as its merits deserve.

At a meeting of Apollo Lodge, No. 49, held in St. John's Hall, in the city of Troy, N. Y. May 23, 1828, the following resolutions were adopted.

“Resolved, That the sum of twenty five dollars be appropriated from the funds of this Lodge, and placed in the hands of our Grand Master, S. Van Rensselaer, with a request that it be applied towards redeeming from execution the furniture and library of our Past Grand Master, De Witt Clinton, together with certain articles of plate, that were presented him as a mark of gratitude for his public services.*

“Resolved, That brothers J. D. Willard, S. Pitcher and I. M. Wells, be appointed a committee to invite other Lodges, throughout the State, to contribute to the same object.”

An address to the several Lodges in the State has been prepared and published, and we believe been cordially received; several have already followed the noble example set them by their brethren of Troy, and it is earnestly to be hoped that all will follow it until the object shall be fully attained: nor would we stop here. The services of Clinton have been, in a very great degree, disregarded by that state to whose prosperity his life was devoted; his children are in indigent circumstances, when they should be in affluence; and were it not that their illustrious father possessed a soul far above the paltry artifices of petty statesmen, a heart exclusively devoted to the happiness of his fellow-men, an appeal to pub-

* The G. Lodge has contributed \$700 for this purpose.

lic munificence would have been unnecessary. He was a firm friend and benefactor of the Masonic Institution : we honor his name ; and for his sake, ought to regard the welfare of his offspring. Let the example then, set by our brethren of New-York, extend to the other states of the Union : let his masonic friends do that which his fellow-citizens have ungenerously left undone.

24TH JUNE.—This day is celebrated by Masons, as the anniversary of the birth of St. John the Baptist, whom they claim as their first great Christian patron ; but perhaps more properly because our ancient Christian brethren selected him as the fittest person to whom their Lodges could be dedicated, in contradistinction to the Jews ; whose Lodges were then, as at present, dedicated to King Solomon. We have no evidence, ourself, to show that he was a member of the Fraternity, or that he ever held a Lodge at Jerusalem ; nor do we think that our *traditions*, if rightly understood, furnish grounds sufficient to justify such a conclusion. But many of our brethren think very differently ; some, eminent for intelligence, have reasoned otherwise ; but because a position has been assumed and ably supported, it does not argue that it may not be founded in error. It is not our object, however, to discuss the question here. We were going to congratulate our friends on the very general disposition that seems to exist among the brotherhood to celebrate the approaching anniversary ; a disposition happy in its effects, and admirably calculated to strengthen the strong bonds which bind and harmonize the great Masonic family. It tells well in commendation of the fraternal love and union which characterize the Order ; and one important and pleasing consideration is, that Masons, while enjoying the conviviality of the social feast, are ever regardful of the duty they owe to the Institution and of the respect due to themselves, *as Masons*. We have no fear of witnessing a scene at which the severest moralist would take exceptions. Wherever Masons assemble together, either for pleasure or business, there harmony, temperance and fellowship prevail. The lines of propriety are circumscribed by nature, and every brother, attentive to the injunctions forcibly urged by the precepts of virtue and morality, is taught to keep "*within due bounds.*"

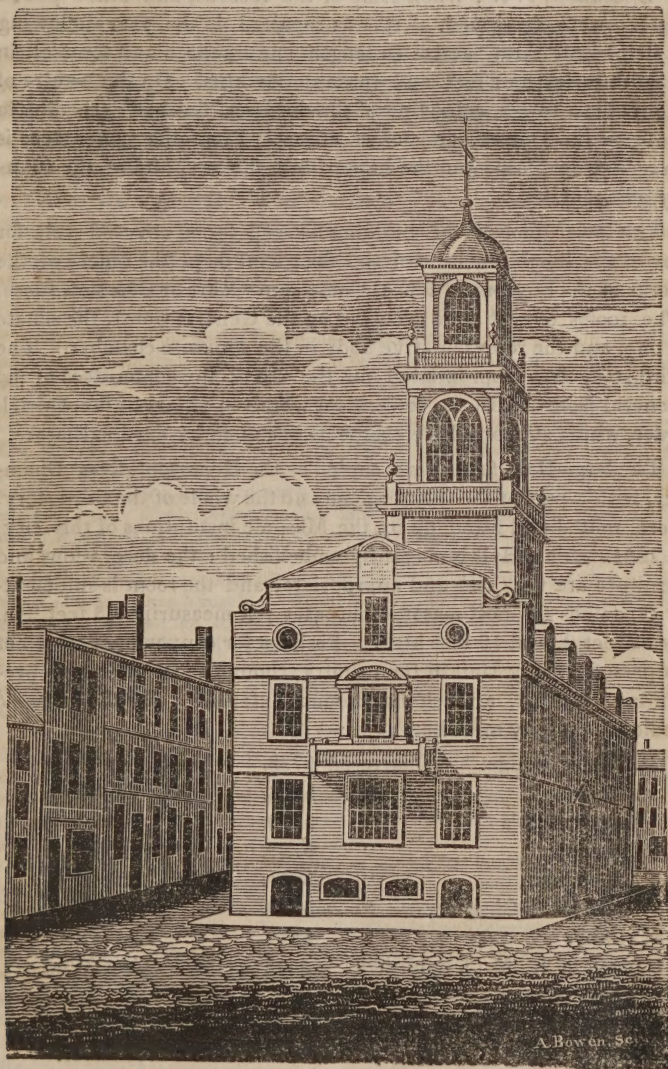
ANECDOTE.—With more zeal than knowledge, some have asserted that our primordial parent was a Mason ! *Tailors* have stronger reasons for placing him at the head of their *profession* ! for they are told that he was a *sewer of fig leaves*, while no mention is made of his skill as a *layer of bricks* !

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NO. IV.



OLD STATE HOUSE : BOSTON. MASONS' HALL.

THE OLD STATE HOUSE was first erected, says Shaw, "for government business, at the head of King (State) street, and was consumed by fire, in 1711. In the year following, a new brick building was raised on the same spot, and met a like fate on the 9th of December, 1747; when some of the records, and other public papers were destroyed. It was repaired in the year following in its present form, and is in length one hundred and ten feet, in breadth thirty four feet, and three stories high. On the centre of the roof is a tower, consisting of three stories, finished according to the Tuscan, Dorick, and Ionick orders. From the upper story is an extensive prospect of the harbor, into the bay, and of the country adjacent.

The lower floor of the building served for a covered walk for any of the inhabitants. On this floor were kept the offices of the clerks of the Supreme Judicial Court and Court of Common Pleas. The rooms over it were occupied by the General Court, the senate in one, and the representative body in the opposite chamber. The third story was appropriated for the use of the committees of the General Court. On the lower floor were ten pillars of the Dorick order, which supported the chambers occupied by the Legislature.

The large Hall, formerly occupied as the Representatives' Chamber, with a part of the Senate room and the whole of the third story, were rented and fitted up by the Masonic institutions of this city, in 1821. The Hall is elegantly embellished: the decorations and furniture are very rich and appropriate, and the room is sufficiently capacious for most masonic purposes; it measuring 43 feet 2 in. by 32 feet 2, and 16 feet high. Perhaps for convenience, it is not surpassed by any Hall in the country, though there are many presenting, at least, a much handsomer exterior. All the masonic bodies in the city meet here, viz:—

St. John's Lodge.	Chartered	5733.	Meets	1st Tues.
St. Andrew's,	"	5756.	"	2d Thurs.
Massachusetts's	"	5770.	"	last Friday.
Columbian,	"	5796.	"	1st Thurs.
Mt. Lebanon,	"	5801.	"	last Mon.
St. Andrew's Chapter,	"	5769.	"	1st Wed.
St. Paul's do.	"	5818.	"	3d Tues.
Council of R. M. (Established)		5812	"	last Wed.
Encampment,	"	5805.	"	3d Wed.

Grand Lodge, 2d Wed. in Dec. March, June and Sept.

Grand Chapter, 2d Tuesday in Dec. June and September.

MASONIC DISCOURSE.

BY GILES F. YATES, ESQ. OF SCHENECTADY, N. Y.

—PART III.—

I do not wish to be misunderstood on this subject ; we do not claim to be the *only* dispensers of charity ; but we do claim and enjoy privileges peculiar to ourselves. The charities of other institutions are for the most part, local and exclusive, confined to the inhabitants of particular districts and to particular sects. Not so the charity of the consistent mason. The aspirations of his generous soul, are not limited by the barriers of nature, politics or religion. Hence the worthy mason in distress finds friends where others find enemies. Is he at a returnless distance from the land of his fathers, the mysterious yet well known *token* proves a passport to his relief.^a

^a Numberless instances might be adduced to illustrate this part of the subject. From those on record, and to which we have at present access, we only give the following : “ In the year 1748, Monsieur Preverot, a gentleman in the navy, was shipwrecked on an island, whose viceroy was a Freemason. In his destitute condition, he presented himself to the viceroy, and related his misfortune in a manner which completely proved that he was no impostor. They made their relation to the masonic institution known to each other and embraced as brethren of the same order. The viceroy loaded him with presents, and gave him as much money as was necessary for carrying him to his native country.”

“ In the battle of Dettingen, in 1743, one of the king’s guards having his horse killed under him was so entangled among its limbs that he was unable to extricate himself. While he was in this situation, an English dragoon galloped up to him, and, with his uplifted sabre, was about to deprive him of life. The French soldier having, with much difficulty, made himself known as a mason, the dragoon recognized him as a brother, and not only saved his life, but freed him from his dangerous situation.”

“ A Scottish gentleman, in the Prussian service, was taken prisoner at the battle of Lutzen, and was conveyed to Prague, along with four hundred of his companions in arms ; as soon as it was known that he was a mason, he was released from confinement ; he was invited to the tables of the most distinguished citizens ; and requested to consider himself as a Freemason, and not as a prisoner of war.”

During the American revolution, a citizen on board a privateer, was captured by the British, and the whole crew imprisoned at Edinburgh.—The following night, after their imprisonment, a Lodge held its communication near the prison. During the time of refreshment, some of the brethren visited the prisoners. This American manifested himself to be a Mason, and was recognized as such. During the same evening he was permitted to visit the Lodge and associate with the craft. By the friendly aid of the brethren, he was liberated from confinement, had the freedom of the city, and shortly after was sent back to his country and family.”

By its magic power, the barbarous pirate is converted to a friend, the merciless savage to a kind protector. Does he languish in captivity, a brother's arm is nerved for his *assistance*, breaks his iron manacles asunder, and restores him to his home, for the embrace of a loving wife, and the sweet assiduities of his beloved children! When the demon of war, with sword unsheathed, displays his blood stained banner, bids man assume his barbarous nature, and plunge the deadly weapon in the heart of his fellow man, then the mason's extended arms avert the fatal blow ; for his banner is the banner of love! He knows—he feels

'Tis Godlike, from untimely death to save ;
A sorrow soften'd or a sigh repress'd,
Surpasses all that armies ever won."—*Parnell*.

The blessings of rescued humanity, shed a lustre round his path, more pure and effulgent than the halo which glimmers round the brow of the warrior.

Our system regards all the human race as members of one great family, as having the same origin, the same nature, and the same destination. All distinctions of rank, lineage, colour or nativity, are alike unknown. The man who wields the sceptre of empire, and the humblest subject of his realm, meet upon the *level* and part upon the *square*. Those jarring dissensions which characterize political and religious sects, are banished from the Lodge.—Within the walls consecrated to true masonry, the monster discord, that cursed fiend, dare not "rear his horrid head," to disturb the harmonious labours of the craft.

I know many are ready to reprobate the *christian* mason, because he extends the hand of fellowship to the follower of Mahomet, and claims affinity to the persecuted and despised *Jew*. Christians !

"A masonic brother, who escaped from Ireland, during their last national difficulties, protected the whole crew from a pirate, by his knowledge of masonry."

"An American was on board a British vessel on a passage to Europe. The vessel was captured and taken to Brest. This was at the time when Bonaparte was in possession of Egypt. The crew, therefore, were sent to Alexandria, and put into close confinement. A man was seen to pass the street by the prison, wearing a sash of many colours. The American believing it to be a Masonic Badge, wanted nothing but an opportunity to make himself known as a mason. Soon, however, it happened the same person, wearing the same sash, came to the prison. This person proved to be the principal officer of the city, and recognizing the American as a mason, took him to his own house ; paid his passage in the first vessel, gave him sixty crowns, and dismissed him. Who would not wish, for humanity's sake, principles, which produce such an effect, might be more generally understood."

do you not, ought you not, to admit into your houses of worship, those with whom you disagree on points of faith? Why then censure us? Such censure is as inconsistent as it is illiberal; it is inconsistent with those principles of universal good-will which your religion inculcates and demands, and its benevolent founder enforced and exemplified. Mark the whole tenor of his life, a life of unremitting benevolence. His kind offices were extended alike to Gentiles and Jews, to publicans and sinners as well as his disciples, to his enemies as well as friends; and in perfect accordance with his own illustrious example, were all the doctrines he taught, and all the parables he uttered. Let one suffice. You remember the fate of the Jewish *b* traveller, wounded and stripped of his very raiment by a ruthless band of plundering ruffians, and left on a public highway helpless and almost expiring. A priest, whom chance directed that way, beholds the hapless sufferer, but no ray of soft compassion melts his icy heart, or stops him in his course. A Levite next beholds him: he too, deaf to the voice of humanity, unheeding passes by. But although thus slighted by men of his *own* country and his own religion, a Samaritan no sooner hears his groans than he hastens to him, administers the cordial cup of affection, pours into his bleeding wounds the mollifying oil, and supplies his every want. The conduct of which of these three, did the prince of peace recommend, and which, think you, most merited the title of neighbour—of brother.

It is a vulgar error that Freemasonry imposes a religious creed upon its professors. In christian countries, they acquiesce in, and adapt some of their rites to the christian faith; yet as such, they have no exclusive religious code. Every brother is left to his own judgment in regard to particular forms and tenets, yet he is required to adhere to those essential principles in which all good men are agreed.^c The Holy Bible is the *great light* in Masonry; and all our principles, so far from militating against, perfectly harmonize with, the truths and maxims contained in its inspired pages. Hence no *atheist*, or *base libertine*, dare contaminate with his unhallowed tread, the *sanctum sanctorum* of our temple: such can never gain

b Luke x. 30, &c.

^c What is here said, is more particularly true of *ancient* masonry, properly so called. Some of the orders of Knighthood and other *modern* degrees, which have an intimate connection with certain facts recorded in the New-Testament, are calculated exclusively for the meridian of christendom; and he who strictly fulfills the obligations they impose, must be something more than a *nominal christian*.

admittance there, without the most glaring perversion of our principles, and the grossest violation of vows the most sacred and solemn. And while the mason is taught to acknowledge the existence of the *grand master* of the Universe, and to reverence his great and sacred NAME, he is also bound in an especial manner and by the strongest sanctions, to act upon the *square* with his fellow brethren—to be true *d* to his government—"keep a tongue of good report"—and circumscribe his hopes and desires with the *compasses* of rectitude and honor: in a word, to practise every virtue which adorns and ennobles the human character, and fly every vice which sullies and degrades it.

Such, I solemnly aver, are the legitimate effects, such the happy tendency of the masonic institution; and if these effects, in particular instances, fail to be produced, the failure is attributable not to the institution itself, but to the fallibility and depravation of the world. It certainly is not our fault, that there are those "whose hearts never beat with the rapture of love, whose affections never throb to the voice of friendship, whose sympathies never vibrate to the cry of affliction, whose sensibilities never thrill to the melody of joy."

Freemasonry, while it enforces the strictest rules of morality, does not exclude that innocent mirth, those rational gaieties which give zest to social intercourse. How pleasant to retire for a season from the noise and bustle of the world, to enjoy the sweets of undisturbed tranquility! How pleasant to be called from labour to refreshment: to bid a short adieu to the troubles and cares of life, and spend a few hours in social converse and in social joy! This plea-

d Dr. Robison's "Proofs of a conspiracy against all the religions and governments of Europe, carried on in the secret meetings of the Freemasons, Illuminati," &c. is a work, artfully contrived to raise ill-founded suspicions in the public mind, respecting masonry. We do not deny, that the Illuminati made use of the cloak of masonry to screen their designs; but we do deny, that they were identical with the society of Freemasons. But why any further comments on this subject, when the Doctor himself confesses, that "Freemasonry is innocent of all these things—it has been abused." To be *good* and *true*—true to our Creator, ourselves and our country, is the first lesson in which the initiate is instructed; and in addition to the laws of God and civil society, which are equally binding on all men, the mason is bound not to engage in *plots*, *rebellions* or *conspiracies*. The single fact, that kings, princes and rulers, from the highest to the lowest; that the wisest and best of men have been active members of the masonic institution, methinks would be sufficient to silence every suspicion. That such men should recommend and zealously promote the interests of an institution, tending to subvert all civil order and overturn the governments of their native country, is a manifest contradiction in terms.

sure, this delightful employment, is a peculiar province of Freemasonry.

When the *free, elect and accepted*, shall be *summoned* by the *grand Tyler* death, to the *Lodge* on high, may we all possess the *celestial passwords*, and gain admittance into the *holy of holies* of that temple “not made with hands, eternal in the heavens !”—FL.

JULY.

BY JAMES GRAHAME.

SLOW move the sultry hours. O, for the shield
Of darkening boughs, or hollow rock grotesque !

The pool transparent to its pebbly bed,
With here and there a slowly gliding trout,
Invites the throbbing, half reluctant, breast
To plunge : The dash re-echoes from the rocks ;
Smoothly, in sinuous course, the swimmer winds,
Now, with extended arms, rowing his way,
And now, with sunward face, he floating lies ;
Till, blinded by the dazzling beam, he turns,
Then to the bottom dives, emerging soon
With stone, as trophy, in his waving hand :
Blythe days of jocund youth, now almost flown !
Meantime, far upon the windings of the stream,
Where o'er the narrowed course the hazels meet,
The sportive shriek, shrill, mingled with the laugh,
The bushes hung with beauty's white attire,
Tempt, yet forbid, the intrusive eye's approach.

Unhappy he, who, in this season, pent
Within the darksome gloom of city lane,
Pines for the flowery paths, and woody shades,
From which the love of lucre, or of power,
Enticed his youthful steps. In vain he turns
The rich descriptive page of Thomson's muse,
And strives to fancy that the lovely scenes
Are present : So the hand of childhood tries
To grasp the pictured bunch of fruit, or flowers,
But, disappointed, feels the canvas smooth :

So the caged lark, upon a withering turf,
Flutters from side to side, with quivering wings,
As if in act of mounting to the skies.

At noontide hour, from school, the little throng
Rush gaily, sporting o'er the enamelled mead.
Some strive to catch the bloom-perched butterfly,
And if they miss his mealy wings, the flower
From which he flies the disappointment soothes.
Others, so pale in look, in tattered garb,
Motley with half-spun threads and cotton flakes,
Trudge, drooping, to the many storied pile,
Where thousand spindles whirling stun the ear,
Confused: There, prisoned close, they wretched moil.
Sweet age, perverted from its proper end!
When childhood toils, the field should be the scene,—
To tend the sheep, or drive the herd a-field,
Or, from the corn fields, scare the pilfering rooks,
Or to the mowers bear the milky pail.
But, Commerce, Commerce, Manufactures, still
Weary the ear; health, morals, all must yield
To pamper the monopolising few:—
'Twill make a wealthy, but a wretched state.
Blest be the generous band, that would restore
To honour due the long-neglected plough!
From it expect peace, plenty, virtue, health:
Compare with it, Britannia, all thine isles
Beyond the Atlantic wave! thy trade! thy ships
Deep-fraught with blood!

But let me quit such themes! and, peaceful, roam
The winding glen, where now the wild-rose pale,
And garish broom, strew, with their fading flowers,
The narrow greenwood path. To me more sweet
The greenwood path, half hid 'neath brake and briar,
Than pebbled walks so trim; more dear to me
The daisied plat, before the cottage door,
Than waveless sea of widely spreading lawn,
'Mid which some insulated mansion towers,
Spurning the humble dwellings from its proud domain.

ADDRESS,

Delivered at a public installation of the officers of *Menominie Lodge*, at Green Bay, Michigan Territory, December 27, A. L. 5827; By Br. HENRY S. BAIRD, W. M. [Communicated.]

Brethren and Friends:

Actuated by good will, (which is imprinted on the heart of every good Mason,) I beg leave to congratulate you upon the return of our annual festival. That we may thus continue to assemble for many years, in harmony, peace and prosperity, and respectfully celebrate the arrival of this day; and that on such occasions, our Lodge may as now, be honored with the presence of our fair sisters and fellow citizens, is the fondest wish of my heart. For so long as we are thus attended, we are sure of their approbation, than which, no higher evidence of the value and worth of our institution, can be given or required.

We have just witnessed the ceremony of installation. Altho' this is attended with much solemnity, yet it is but one of the minor, or secondary objects of our profession. It is not in vain parade or outward show that masons exult. But by the ceremonies we use, and the emblems we wear, we are reminded of the nature of our society, and the degree of veneration and respect due to it and to its tenets. Neither is it in the *name* of Masonry, that its beauty or excellency consists. It is the *principles* which are inculcated, and the *practices* which are required, that point it out as a society possessed of genuine purity and merit. Masonry is the offspring of Heaven; the patroness of the sciences, and the promoter of peace, concord and happiness.

Let ignorance, falsehood and depravity, hurl their sharpest arrows and reiterate their envious railings against our venerable institution, still it will shine forth with redoubled lustre, and stand as an evidence to present and future ages, of its own intrinsic value, and the malignity of its defamers. The superstructures and monuments erected by Masonic institutions, may, by the hand of time, decay and crumble into ruins; the marble of which they are composed may moulder into dust, and all impress be erased from the crumbling stone: but Masonry, based as it is, upon virtue, will, like christian religion, withstand the shock. When the sun shall have been blotted from the firmament; when earth and its inhabitants shall have passed away, this society will be formed in another and a better world, never more to be dissolved!

I might easily point out to you thousands of instances of charity and benevolence, originating with Lodges and masons. I might prove to you that numberless individuals have been relieved and succoured from poignant distress and grief, through the instrumentality of Freemasonry. But we do not, as Masons, pride ourselves in publishing to the world the charitable acts of our institution. It is our greatest pleasure to know that the hungry are fed, the naked clothed, and the wanderer and sufferer relieved and provided for. And he who does all this, although it may be performed in secret, yet the great Architect of the universe, who seeth the work, will not fail to bestow the reward openly.

When you see a man borne down and oppressed by care, sickness and sorrow, who has drunk deeply of the cup of adversity, and is unable longer to earn his bread, relating to one who is blessed by providence with a full store, his touching tale of woe; and have beheld the auditor moved by compassion, giving him a part of his substance and calling from his bedimed eye the tear of joy and gratitude; have you not inwardly passed a benediction upon the head of the generous donor, and allowed him the approbation of your heart?

Forget not, then, that such is the conduct of a Mason toward the distressed. Forget not, that upon charity and benevolence is the Masonic edifice founded.

Many have in consequence of the occurrence of a recent event, endeavored to cast censure upon our institution; and have labored to bring the whole fraternity into disrepute, alleging as a reason therefor, the mysterious disappearance of an individual, who it is said has published some of the secrets of Masonry. As to the whole transaction, we as Masons know nothing of it. We disclaim all knowledge concerning him and his acts, save that he had no character to loose, and was too indolent to earn his bread by honest industry: and that in all probability, so soon as he and his colleague, *gull* the world by the sale of his "books," he will again make his appearance to laugh at those who have purchased them. If he has unaccountably disappeared, I know of no principle by which this society should be accused of his abduction or concealment. One thing is certain, neither the character of the man, or the publication of which he is said to be the author, need for a moment induce the people to believe, he met his fate from the society of Masons. We alike despise the one, and disregard and defy the consequences of the other. Numerous *catch penny* publications of the like nature, have long since inundated all parts of Europe. Our institution has

for ages withstood the united attacks of calumny, detraction and falsehood; the rancor of superstition and the subtle arguments of learned bigots. It has not only outlived those persons who have endeavored to bring it into disrepute, but it has existed and flourished longer than any other human society. It therefore cannot now be disturbed or injured by the wild and chimerical effusions of an unknown and profligate individual. A *Morgan* and a *Miller* may attack the edifice, the one to dictate and the other to promulgate, the world will still be ignorant whether it is true or false, for it is a maxim universally received, that the tongue of a liar can never be believed.

Brethren of Menominie Lodge:

Called upon, a second time, by you to fill the first office in your Lodge, and honored by your selection to address you, and this respectable audience, it affords me peculiar satisfaction in expressing my gratitude for your fraternal kindness. Accept my most unfeigned and most affectionate wishes for your individual health and happiness; and may that peace and concord long subsist between us all, which has so happily united our Lodge, since I have had the honor of being a member of it.

And now, brethren, need I say more to you, who know the pure and heavenly principles of our order, to stimulate you to exertions in the good cause? May you ever exhibit to each other that purity, affection and consistency, which are the foundation of our society, and that sympathy which relieves and cheers a brother in adversity. Let us turn which way we will, we can see humanity in suffering. Our sight is more frequently encountered by poverty and wretchedness, than the scenes of sunshine and happiness. Let our hearts then be prepared with sympathy, and our hands with charity; and remember that, that which is given in charity is but lending to the Lord. Let us be prompt in the discharge of all our duties, as good men and Masons, and particularly industrious in the cultivation of the essentials of our order, *beneficence* and *truth*. Thus shall we always be happy in our meetings: thus will Masonry shine with undiminished lustre, as long as the sun shall gild our days and the moon illuminate our nights.

Having for its *support*, wisdom, strength and beauty: for *adornment*, peace plenty and harmony; and for its *cement*, secrecy, morality and brotherly love, what has our society to fear?

The noble structure will firmly stand, until "the pillars of the universe, shall be shaken, and the globe itself, yea, and all which it inherits, shall, like the baseless fabrick of vision, leave not a wreck behind."—FINIS.

MASONIC HALL--AUGUSTA, GEO.

[LAYING OF THE CORNER STONE.]

THE Corner Stone of the new Masonic Hall, to be erected in Augusta, Geo., was laid on Monday the 2d ultimo, by the Grand Lodge of that state, with appropriate ceremonies. At 10 o'clock, A. M. the brethren formed a procession at the Lodge Room, and proceeded to the City Hall, where they were joined by the Civil Authority, the St. Cecilia Society, and distinguished strangers then visiting the city, and moved, in the usual order, through Greene, Centre and Broad-streets, to the site of the intended Hall, passing through a Triumphal Arch erected for the occasion.

On arriving at the site of the building, the following Ode was performed by the St. Cecilia Society, in a most animating strain, and was followed by an appropriate and impressive prayer, by the Rev. Mr. Moderwell.

“Strike the cymbal,
Roll the tymbal !”
Swell the note of grateful love ;
Heav’n rejoices !
Lend your voices !
Praise the ARCHITECT above.

God of glory !
The song of vict’ry,
Pans loud are ever thine—
Cherubs singing,
Glad are bringing
Off’rings to JEHOVAH’s shrine !

Lo ! in grandeur,
Deck’d in splendour,
See the Temple proudly rises !
Masonry triumphant gazes !
Where, red gleaming,
Ruin beaming,
Late was midnight terror spread.

Art combining,
Grace entwining,
CHARITY the corner stone :
Discord never
Can dissever
Fabrics rear’d on God alone !

FAITH and HOPE our chosen stay,
 Love illumines with mystic ray ;
 Truth and reason still combine,
 Still adorn the hallow'd shrine.

Praise, praise the Architect ! O praise !
 Hosanna ! Hosanna ! Hosanna !

The Most Worshipful Grand Master, (Hon. W. Schley, then directed the Grand Treasurer, pro tem. bro. J. S. Beers, to deposit within a cavity prepared in the Corner Stone for that purpose, various coins and other memorials of the present period, properly enclosed and sealed in a glass bottle, together with a copper plate containing the following inscription:

“ This Corner Stone of a Masonic Hall, erected under the direction of S. Hale, A. Slaughter, T. I. Wray, B. D. Thompson, J. W. Wilde, R. R. Reid, W. T. Gould, A. M'Kenzie, J. C. Morgan, J. S. Beers, F. Ganahl, P. Bennoch, and T. G. Casey, Trustees of the Masonic Hall in the city of Augusta ; was laid on the 2d of June, in the year of our Lord 1828, and of the era of Masonry 5828, by Wm. SCHLEY, Grand Master, assisted by B. B. Thompsons, D. G. M. of the Grand Lodge of the State of Georgia ; in the presence of the Grand Lodge, convened for that purpose, and the subordinate Lodges, and other Masonic Institutions of the city:—also the Mayor and the members of the city Council, and a large concourse of brethren and other citizens. J. Crane and W. Thompson, Architects.” And on the reverse, the following. “ This Building, erected to God and dedicated to the holy St. John, is intended by the Masonic societies of Augusta, to subserve the cause of Charity, Friendship and Universal Benevolence.”

The Corner Stone was then lowered to its proper station in due Masonic form, while the following Ode was performed by a full Choir.

Hail Masonry divine,
 Glory of ages shine!
 Long may'st thou reign!
 Where'er the Lodges stand,
 May they have great command,
 And always grace the land ;
 Thou art divine!

Great Fabricks still arise,
 And Grace the azure skies,
 Great are thy schemes!
 Thy noble Orders are
 Matchless beyond compare ;
 No Art with thee can share,
 Thou Art divine!

Hiram, the architect,

Did all the Craft direct
 How they should build ;
 Sol'mon, great Isr'el's king,
 Did mighty blessings bring,
 And left us ground to sing } *Chorus 3 times.*
 Hail, royal Art!

The most worshipful Grand Master then descended, and was presented by the principal architect, with the working tools, and having applied the Plumb, Square and Level, to the Stone, pronounced it to be well formed, true and trusty.

The Gold and Silver Vessels, were then delivered to the Grand Master, and he, according to ancient ceremony, poured the Corn, the Wine and the Oil which they contained, on the stone, saying:

May the all bounteous Author of Nature, bless the inhabitants of this place with all the necessaries, conveniences and comforts of life—assist in the erection and completion of this building—protect the workmen against every accident, and long preserve the structure from decay, and grant to us all, a supply of the corn of nourishment, the wine of refreshment, and the oil of joy. So mote it be—*Amen.*

The Grand Master then struck the Stone three times with a mallet, and the public grand honors of Masonry were given. He then delivered over to the architect, the various implements of his profession, and addressed him thus:

Brother Architect,

To you I deliver the implements of architecture, and intrust the erection of this edifice, and the superintendence of the workmen employed in it. Skill and fidelity are essential to the discharge of those duties, and I hope you will never permit the workmen to be in confusion for want of designs on the tressel board. None but good work is to be received, and that which is unfit for the building, you are to reject. And let your conduct among the workmen be such as will stand the test of the Grand Overseer's square; that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former days, be rejected and thrown aside as unfit for that spiritual building, that house not made with hands eternal in the heavens.

To which the principal Architect replied :—

I accept, with pleasure, the trust reposed in me, and shall endeavor, to the best of my abilities, to discharge the duties assigned me; hoping that my exertions may be crowned with approbation, and that this edifice may continue a lasting monument of the taste, spirit and liberality of its founders.

The M. W. Grand Master then delivered the following address, which riveted the attention of a very numerous and respectable assemblage :—

My Friends and Brethren :

On that stone which has just been deposited, we hope, by the permission and assistance of Divine Providence, to rear an edifice, contrived by Wisdom, supported by Strength, and adorned by Beauty ; which, when completed, will be dedicated to God, to Masonry, and to Universal Benevolence.

To God, the great Architect of the universe ; the bountiful dispenser of all good, and the indulgent parent of frail, weak, wicked humanity—to that God in whom all masons, on their first initiation into our order, voluntarily profess to believe, and without which, no man can be admitted amongst us—and to that God whom all good masons obey, serve and adore. To Masonry, the moral handmaid of religion and the great and efficient means of alleviating human distress—of disseminating the moral precepts of the religion of the Prince of Peace, and a type of the advent of the Messiah and the resurrection of the body, as clearly manifested in the ceremonies of the order. To Universal Benevolence, because Masonry is not confined in her charities to her own votaries, but is co-extensive with human misery : and although masons are in a peculiar manner bound to relieve each other in distress, yet the obligations under which they are placed to the rest of mankind, are in no way changed or impaired, but in a peculiar manner strengthened and enforced by the superadded obligations of Masonry ; and hence our lodges are dedicated to Universal Benevolence.

The ceremonies which you have just witnessed, may, to some, appear foolish and unmeaning. If there be any such in this assembly, the most essential service I can render them is, to advise them to join the Lodge and search the Scriptures, which are the great light of Masonry. There they will find that God himself, the essence of wisdom, did not deem it foolish to lay corner stones, or rather, thus metaphorically to allude to the Advent of the Saviour : “ Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation ; he that believeth shall not make haste to pass it over.” Isaiah xxviii, 16. And as regards the ceremonies themselves, they all have a sensible meaning in a spiritual point of view. When I applied the square, plumb and level to the stone, and pronounced it well formed, true and trusty, I stated what is true—that the stone is properly made, that it is square, plumb and level, and well fitted to sustain the superstructure to be erected.

But my friends, this is not all. This annunciation conveys to the mind of every well informed Mason, ideas of a nobler and a brighter character, and calls to his memory truths of a spiritual nature, the application of which tend to reform the heart and enlighten the understanding. In the Master's degree we have a beautiful allusion to the resurrection of the body, and in the Mark degree, to the rejection of the Saviour by those to whom he was sent, and of his finally becoming the head of the corner, notwithstanding such rejection.

"The stone which the builders refused, is become the head stone of the corner." Psalm cxviii, 22.

"To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and in the stone a *new name* written, which no man knoweth saving him that receiveth it."—Rev. St. John, xi. 17.

These and many other passages of scripture to which I could refer, have particular relation to incidents which occurred during the erection of the first temple, pointing to that great event which the Jews looked for and still expect, and which we may say has long since come to pass. The stone which the builders refused possessed merits to them unknown, and it was therefore rejected, but this same stone was indispensable to complete the building, and it was brought forth with shouting and praise.

The great Redeemer was sent to his own and his own received him not. He possessed merits to them unknown, and they rejected him; but as the stone, which the builders refused, was brought forth with shouting and praise, and became the head stone of the corner of that splendid earthly house; so as we are instructed in the scriptures, Jesus Christ, although rejected by those to whom he was sent, is the head stone of the corner of that spiritual building, that house not made with hands, eternal in the heavens.

It is not my intention on this occasion to enter into a detailed explanation of these ceremonies. I have said enough to convey to every intelligent mind a conviction of their propriety, of the beautiful allegories they contain, and of their spiritual allusion to the great Captain of our salvation. "He that hath an ear to hear, let him hear." Rev. iii, 13.

Masonry has ever had to encounter hostile and inveterate prejudices; and even in this enlightened day, we find them existing among those from whom we had a right to expect better things and from whom I know we should receive a very different considera-

tion, if they would permit themselves to understand the subject : but it is said, Morgan revealed your secrets, you have destroyed him or conveyed him from his home and his country ; you are bad men, teaching corrupt doctrines, and there is no good in you. These are serious charges, and well calculated to have an influence on weak and uninformed minds ; and, for the sake of the argument, we will admit them to be true, so far as they apply to the individuals concerned in that transaction. Some young masons who had not zeal according to knowledge, did thus act ; and what does this prove ? Certainly nothing against Masonry or its principles. The errors of a few misguided fanatics in masonry, should no more condemn the principles of masonry, than the errors of a few of those who profess to be the followers of the Lamb, should condemn the benign principles of the religion of Jesus. I once heard a minister of the gospel declare to his people from the sacred desk, that they might do what pleased them : “ you may,” said he, “ commit murder, theft, adultery, you may do all these things, and yet your heavenly Father will bring you in at last ! but I would not advise you to do these things !” Judas, who was chosen by Christ himself, betrayed his Master, and Peter denied his Lord. Will any man stand up in this congregation and have the hardihood to declare, that these facts are evidence to prove that the christian religion inculcates such doctrines, and leads to the commission of such crimes ? God forbid ! No, my friends : they go to establish the authenticity and the purity of our religion upon the firmest foundation ; the weakness and frailty of our nature. They prove that, without the supporting grace of God, we can do nothing ; and point us to Him who once bore our humanity, knows our weakness, and is now imploring the Father to have mercy upon us.

Why then, I ask, should the errors or crimes of a few ignorant and corrupt masons be brought up in judgment against the principles of masonry ? Are they not to be judged by the same rule which is applied to religion ? Shall they not be judged by their fruits ? You do not condemn the religion of the Saviour, because some of its votaries commit crimes and blaspheme the name they once professed to adore : and, why should you condemn the principles of masonry, because a few bad men have gained admission into the Lodge, and committed crimes expressly forbidden by the principles we taught them ? You have no answer to this question that can satisfy an enquiring mind. You are forced to resort to your prejudices in order to withstand the force and the power of

truth ; and charity, that godlike virtue which we profess, tells me to pity and forgive. " Lord forgive them, for they know not what they do."

I would invite any intelligent, virtuous man, who harbors these prejudices, to join the Lodge ; study our principles, and judge for himself. If he will do so, and at the end of twelve months tell me that our institution is not contrived by wisdom, supported by strength, and adorned by beauty—that our principles are not based on the firmest foundations of morality, and supported by the doctrines contained in the Sermon on the Mount, then I will cease to advocate Masonry. A vulgar opinion has long prevailed that we are bound to sing the praises of masonry, though in our hearts we disapprove some of her principles. This is not true : if it were, the argument would be at an end, and our corruption would stand confessed. No ! my friends : every mason is at perfect liberty to express before the world his real opinions of masonry, and to approve or disapprove, as his judgment may dictate, or his conscience prompt. I am acquainted with a good man, of high standing in the community, who took the several degrees of masonry in rapid succession ; who has never since attended the Lodge or endeavored to understand the principles or tenets of the order, and who says that he can see no beauty in masonry, and that the whole appears to him a foolish and unmeaning ceremony. But is this an argument against us ? Can a blind man distinguish the colors of the rainbow, or a deaf man enjoy the luxury of that music ? How can this man comprehend doctrines he never heard, or be pleased with principles he does not understand ? As well might you introduce for the first time into one of your Churches, a native savage of the forest, pass him through all the ceremonies of your devotion, and then expect him to comprehend the mystery of godliness. That savage would see no beauty in your religion, and would have no idea of your principles, or the God you worship.

But Morgan has given you the secrets of masonry. Do you believe it ? For the sake of argument, I will admit all he has published to be true, although by the universal consent of mankind, a perjured man is not entitled to credit, and according to his own account he has perjured himself, and what have you ? You have certain signs, words and grips, and the ceremonies of initiation into the several degrees. Do these make you a mason ? Do they convey to your mind any truths or principles worthy to be treasured up in the heart, and practised in the life ? If this be masonry, do you believe that so many great, pious and worthy men, in every age and coun-

try, would be its votaries—contribute their money to its support, and their time and talents in the study and dissemination of its principles? Answer for yourselves—I answer, no!

But the way to test this matter is this:—Let some man commit Morgan's book to memory, and present himself at the door of any Lodge in the world, and claim admission. My word for it he will never pass the inner door. Masonry is founded on the oracles of truth, and professes faith in God, hope in immortality, and charity to all mankind. It professes to know and account for the manner in which the Pentateuch was preserved at the destruction of the first temple, and reclaimed at the building of the second; and to know the original and appropriate name of the word which was in the beginning, which was with God, and which was God. But let masonry be tested by the rule prescribed by Gamaliel to the persecutors of the Apostles. "If this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."—Acts v. 38, 39.

"And now Brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings."

"If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed in deed of men, but chosen of God and precious: ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God!"

"Brethren, this is the will of God, that with well doing ye put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.—Honor all men, love the brotherhood, fear God."

The following Anthem concluded the ceremony:—

Almighty Sire! our Heavenly king,
Before whose sacred name we bend,
Accept the praises which we sing,
And to our humble prayer attend!
All hail, great architect divine!
This universal frame is thine.

That sacred place where three in one,
Compris'd thy comprehensive name;
And where the bright meridian sun
Was soon thy glory to proclaim.

All hail, &c.

On thy omnipotence we rest,

Secure of thy protection here ;
 And hope hereafter to be blest,
 When we have left this world of care.
 All hail, &c.

Grant us, great God, thy powerful aid
 To guide us through this vale of tears ;
 For where thy goodness is display'd,
 Peace soothes the mind, and pleasure cheers.
 All hail, &c.

The procession was again formed and moved to St. Paul's Church, where, after an appropriate prayer by the Rev. Mr. Talmage, Br. Robert R. Reid delivered an oration, fraught with the beauties of language and apt illustrations of the true character and tendency of Freemasonry. In the afternoon, the brethren and invited guests partook of an excellent dinner at the Planter's Hotel. Several sentiments were given, from which we extract the following :

The Masonic Hall of Augusta—May it long be the abode of “ friendship, morality, and brotherly-love.”

Masonry, wherever established—Like the dew of the morning, and the genial sun of the meridian, diffusing refreshment and comfort to the children of sorrow.

The Principles of our Order—Like the Diamond, they yield to no impression, but grow more brilliant, the more they are assailed.

By Br. V. Walker. Our M. W. Grand Master—Worthy of the place he fills.

By Br. J. S. Beers. The Commissioners of the Masonic Hall Lottery—To their zeal and perseverance, are we mainly indebted for this day's celebration.

By Br. L. Brux. The memory of De Witt Clinton—Though dead, his deeds live in the hearts of his countrymen.

The memory of the Widow's Son.

The memory of Washington, Franklin, and Warren—Pillars of Masonry, representing Wisdom, Strength and Beauty.

True Brethren, wherever dispersed—“ Distinct, like the billows, but one like the sea.”

By the R. W. Dep. G.M. B. D. Thompson.—The 2d of June—Already rendered memorable by the opening fire of the Maham Tower in 1781, by which foreign tyranny was banished from our city—may the Edifice, the corner stone of which was this day laid, be a Maham Tower to the enemies of our institution.

THE MOTHER'S VISIT

TO THE TOME OF HER DAUGHTER.

[Communicated.]

Sleep on, sleep on in death's embrace,
I envy thee thy resting place ;
I would not wish thee e'er again
To tread life's cheerless path of pain.

The smile that thou wert wont to wear,
In loveliness still lingers there ;
And that dim'd eye, in beauty's sleep,
Will wake no more, with me to weep.

Here thou art resting, by my side,
As peaceful as the moments glide.
Those lips for me would breathe a prayer,
But ah ! the spirit is not there.

That gentle voice, by nature given,
Whose sound was soft as breath of heaven ;
Where is it flown ? The list'ning ear
Will ne'er again its accents hear.

'Tis she, who oft, when thou hast slept,
O'er thee a mother's watch hath kept,
That here stands weeping o'er that brow,
Seal'd in death's cold embraces now.

Hark ! 'twas her voice I heard ; it said,
Why weep'st thou here, among the dead ?
'Tis gone ! 'twas fancy ! light as air,
That spake. Her spirit is not there.

Sleep on, in thy unconcious dream,
How undisturbed thy slumbers seem :
Oh ! that like thee, in peace, I may
Be soon permitted here to lay.

Adieu ! adieu ! thou faded flower,
I leave thee now, 'tis evening hour ;
I shall be borne to thee again ;
And with thy sleeping dust remain.

My thoughts shall linger, when away,
Around this silent house of clay ;

'Till death shall set my spirit free,
And lay this aching heart with thee.

S. A. T.

AN EXORDIUM.

[The subjoined exordium was prepared for the evening service of St. John's celebration, at East Cambridge, Mass. The series of Masonic Lectures, was delivered in recitation, before a very respectable association of brethren, in a style and manner at once chaste and elegant: affording to all present a repast pleasing and highly acceptable, and operating as an incentive to moral and useful improvement. The services were closed with that beautiful preceptive moral Charge, from the "Ancient Constitutions," so often listened to with deep interest and so much admired by the members of our institution.]

In the calm and serene stillness of the evening hour, at the close of St. John the Baptist's day; while, in the harmonious planetary system, Jupiter holds his station in the *South*, at a "high meridian;" together with those beautiful stars of night, Mars and Venus, bordering the horizon, in the *East* and *West*, of a brilliant hemisphere; and while the moon, merging its radiance with the constellations of the season—in its strength and beauty and splendor, patrols majestically the sublime *Arch* of heaven, we, respected and much honored fraternal associates, have assembled under this beauteous outspread canopy of the *solstitial* year, to celebrate the high *festival anniversary* of our Christian patron, *St. John*. And in a form and manner somewhat peculiar. In a place long consecrated to devotion, and with the responsibilities of "good men and true," are we here assembled, to perform our mystic rites, "brighten the chain of friendship," and excite our hearts to duty, on this auspicious and interesting occasion.

The hour is come and we proceed to *labour*. Our object is mutual moral improvement, excited zeal, social and happy fellowship; and while the *day* of prosperity, with its social and luxuriant enjoyments, shall last, may we be wise and consider: and when even the *night* of adversity shall come and enchase, in its sittings and shadings of *mosaic*; the finished and fairest *statuary-work* of the Craft, may we, *never-the-less*, be vigilant and wise to "make our calling and election sure;" be ambitiously and worthily engaged in "the vocation wherewith we are called;" and fearlessly and faithfully persevere in the cause of humanity and benevolence; in con-

formity to the enjoined precepts and principles of our ancient and honorable Institution. Even so : that with an undeviating fidelity, worthy of all praise, we may honor the *patriarchal* government of our Order, respect its venerable traditions, adhere to its moral and beneficent precepts, cherish and cultivate its noble principles, and "hold fast to the profession of our faith," until the "silver cord be loosed, the golden bowl be broken, the pitcher be broken at the fountain and the wheel broken at the cistern ;" till the "dust return to the earth as it was, and the spirit to God who gave it."—So mote it be.

LAMENTATION

OF A WIDOWED MOTHER, ON BEING SEPARATED FROM HER CHILD.

[Communicated.]

Sweet idol of thy mother's heart,
Then must I let thee go ?
And from my darling Frederick part ?
No ! I must answer no !

Whose little arms can clasp like thine,
When I retire to rest ?
And who around my neck can twine,
And make me half so blest ?

Oh, none ! Thy rosy lip and eye
Are treasures dear to me ;
And beauty nò where I descry,
Like that which blooms in thee.

Then, sweetest, lay thy yellow head
Upon thy mother's breast ;
And sorrow's tears no more she'll shed ;
But smile thee into rest.

Come, let me view that cherub face ;
Those eyelids kiss to sleep ;
And peaceful, in thy fond embrace,
My faithful vigils keep.

AUGUSTA.

June 30, 1828.

ORIGINAL CHARGES.

[The following Charges were pronounced at the installation of the officers of a neighboring Lodge, on the 8th Jan. 5828.]

Charge to the Marshal.

Brother—Having been regularly appointed to the office of Intendant, and accepted the same, it is the good pleasure of the brethren that you be duly invested with this *Jewel*, the badge of your office. It is a perfect *square*; and as all our *jewels* and *emblems* constitute a “beautiful moral allegory” in Masonry, this, among the number in the chiefest class, teaches us to *act* upon the ‘*square* of justice,’ of social friendship, of active and fearless virtue, and of deviating moral rectitude: cherishing thus the principles of our benevolent order; and adhering strictly and wisely, with integrity, fidelity and honor, to the *perfect* rules of our venerable Institution.

Your duty is to attend the members and visiting brethren, with acts of kindness and courtesy; providing always for their accommodation and comfort; to assist the officers in their respective labors, and bear their various dispatches; to arrange in good order and with correct taste, the regalia of the Lodge; to make known the disciplinary precepts of our ancient and honorable profession; and in all things, to conform discreetly to the good and exemplary regulations and valuable institutes of the Craft.

The seat assigned you is in the S. E., fronting the Secretary, and locally commanding. To that station are appended the truncheon and banner.

Charge to the Chaplain.

Rev. and R. W. Brother—It is the pleasure of the members, and our special duty, to invest you with this *Jewel*, (a golden serpent, in one convolution, on a field of azure,) the insignia and emblem of office, worn by the *Chaplain* of the Lodge. It is allowed to be an appropriate badge of distinction; as the *circle* was considered by our ancient brethren, to be a striking emblem of eternity, “without beginning or end.”

The duties of your office have reference to that of which this is emblematical: i. e., to officiate at the altar “with prayer and supplication;” to advise, counsel and direct, in the path of duty; to inculcate the moral and social virtues; to teach Christian benevolence; to point our views and lead our hopes to heaven; to instruct in righteousness, and solace the afflicted; and in the true spirit of *brotherly-love, relief and truth*, to cheer our labors, cherish our hap-

py fellowship, and offer up the oblations of a sincere and grateful heart, to our Supreme Benefactor. In the faithful discharge of these known duties, sir, we are well assured, as you have been, so you will still be constantly engaged—deeply interested.

We assign you a seat of honor in the east, and may the “good will of Him, who dwelt in the Bush,” render the ministrations of your office a blessing to you and to us, and to the Fraternity in general; be effective to much good; be worthy of our masonic character and friendship; honorable to the liberal profession of our fathers, and auspicious to humanity and to the *sons of light*, throughout all the departments of moral Masonry.

ANECDOTE OF BRANDT.

The following interesting anecdote happily illustrates the importance of a knowledge of Freemasonry, in the most distressing and eventful scenes in military life: At the battle of the Cedars, thirty miles above Montreal, on the St. Lawrence, Capt. M’Kinsty, of Col. Paterson’s regiment of continental troops, was twice wounded, and taken prisoner by the Indians. His intrepidity as a partisan officer, had excited the fears and unforgiving resentment of the savages. They determined to put him to death. Already had the victim been bound to the tree, and surrounded by the faggots intended for his immolation. Hope had fled; and in the agony of despair he had uttered that mystic appeal which the brotherhood of Masons never disregard; when, as if heaven had interposed for his preservation, the warrior Brandt understood and saved him. This Indian warrior had been educated in Europe, and had there been initiated into the mysteries of Freemasonry. Feeling the force of his obligations, he immediately preserved a brother’s life, and ultimately obtained his ransom. Capt. M’Kinsty died in June 1822.

Will any man, possessing the feelings common to human nature, say that an institution, whose principles are capable of exercising such an influence over the boisterous passions of the savage, is an *evil* to society? Is not he who raises his arm against such principles, an enemy to humanity and dangerous to community? Does he not merit the contemptuous scorn of honest men? If the benefits of Masonry extend no further, it is clear they are of great service to the members.

MASONIC INTELLIGENCE.

ANNIVERSARY OF ST. JOHN, *the Baptist*.—The celebrations by the Fraternity the present season, were in a style of peculiar interest and elegance, and much to the honor of the Craft.

We rejoice to learn, from all quarters, that thrift and prosperity, unceasing zeal, devotedness, charitable distributions, and constant social happiness, have, the past year, marked the conventional labors of the brotherhood; that new Boards of Relief, Temples of Virtue, and Altars of Worship, have been instituted and consecrated to Beneficence, Morality and Devotion. And it is only where the croakings and fiendish bewailings of the depraved and profligate are heard, that it can be otherwise. Men, whom the Lodges have long since abandoned as unworthy, or who have abandoned themselves, (in mistakes and errors of ignorance or malevolence,) to the dull dispositional mopings of the *owl*, the obstinate stupidity of the *mule*, or the senseless worthlessness of the *drone*, may disturb our devotions and our duties for a time; but they must soon sink beneath the oppressive weight of their own turpitude and folly.—From them, philanthropy and devotion receive neither tribute nor reward, favor nor honor; and to them justly belong the armorials of scandal, the oblations of folly, and the *thousand and one* vagaries of presumption, ignorance and falsehood.

Celebration at Petersham, Mass.—The nativity of St. John the Baptist, was commemorated at Petersham, on the 24th June, by the members of Mount Ararat Lodge, with the brethren of the masonic family from neighboring and distant towns. A large concourse of spectators assembled to partake in the festivities and witness the exercises of the occasion. The procession, composed of pious and reverend clergymen, worthy and valuable citizens, and men whose characters in society are pledges of the value and utility of any object in which they unite, was formed at the house of Mr. Foster.—Appropriate and eloquent religious services were performed by the Rev. Mr. Thompson, of Barre. Anthems and portions of Masonic poetry, were sung by the choir of singers, and an ode by Mr. Perry, with great musical skill. An address was delivered by William Lincoln, Esq. of Worcester.

The numerous collection of members of the Masonic Association, the splendid but simple dresses and decorations of the order, and the union of the matrons and fair sisters, gave an imposing appearance to the interesting ceremonies of the association.

The festive board was enlivened with excellent sentiments and numerous toasts. Among them were the following :

The day we celebrate. Consecrated to the communion of kindred spirits.

The first christian patron of our order. A Ladder was seen in a vision ascending from earth to heaven.

The memory of De Witt Clinton. Let the enemies of Masonry show a better man.

The citizens of the state of New-York. May they be too wise to league with the King of Spain in persecuting her Freemasons.

The Temple of Masonry : Based upon the *rock of ages* and sustained by the unmouldering columns of *virtue, morality* and *religion*.

The brethren of the white apron. The *lamb* is the emblem of innocence.—Wolves in sheep's clothing are unknown among them.

Anti-Masonic Newspapers. None can digest their contents except they have taken the *degrees of dissimulation, dissipation* and *Morgaration*.

The Masonic Association. The virtues of its members, the best testimonials of its usefulness—the memories of Washington, Franklin, and Clinton, the brightest pledges of its purity.

Celebration at Walpole, Mass.—The anniversary of St. John was celebrated at Walpole, on the 24th. The oration was by the Rev. Mr. Streeter, of this city. The singing was under the direction of Col. Newhall, and the duties of host were well sustained by Mr. Clap. There were at the table about four hundred ladies and gentlemen—and the following were the toasts :

The Day. It is not the birth-day of a monarch, or the anniversary of a battle ; but it is consecrated to one whose fame and principles have filled the earth.

Freemasonry. True to the principles of the Arch, it gathers strength from the pressure that is intended to crush it.

Charity. It is no intermittent fountain : it flows forever.

Lafayette. His actions are the best eulogium of his principles.

Clinton. The public benefactor, who has left his name for another age, and his children to the cold gratitude of this.

Washington and Warren. One rests in an humble grave,—a splendid pillar will attract the pilgrim to the other : but neglect cannot diminish their glory, or monuments increase it.

Ferdinand VII. Whose judges are inquisitors, and whose process is the rack : May he soon enjoy, himself, the tender mercies he has often prepared for others.

The Clergy. Good preachers give us fruits, not flowers.

The Ladies. A foe to Beauty is an enemy to Nature.

Celebration at Leominster, Mass.—The anniversary of the patron saint of Freemasonry was celebrated at Leominster on the 24th of June last, by Aurora Lodge and other Lodges in the vicinity. Thomas Chapter from Princeton, also attended by invitation. A procession was formed of two hundred brethren, and about one hundred ladies, which with a band of music, moved to the meeting house, where after prayers, a truly excellent oration was pronounced by brother J. G. Carter, of Lancaster. The effect of these performances was much increased by the fine manner in which the hymns, &c. were sung, accompanied by the organ. On leaving the church, the procession proceeded to a tent erected on an adjoining green, where a sumptuous dinner was provided by Capt. E. Balch. A dinner was also prepared for the ladies in the hall of the hotel. R. W. Benjamin Rugg, Master of Aurora Lodge, presided. After dinner many sentiments were given, from which the following are selected.

Freemasonry. She has descended from heaven to lead us home.

Freemasonry. Man cannot destroy her, for she is blessed by God.

The following toast was sent to the ladies:

The ladies. Heaven's best gift to man: let the gift be gratefully received and fondly cherished by every mason.

From the ladies to the masons:

The Masonic Fraternity. We have *Faith* in their good intentions, *Hope* for success, and *Charity* for their imperfections.

Celebration at Lowell, Mass.—The 24th was celebrated at Lowell by appropriate services. The address was delivered by Rev. Mr. Freeman. The public exercises are spoken of as highly respectable, and gratifying to the numerous auditors. The masonic brethren formed a procession at Masonic Hall, and moved to Mr. Carter's Hotel, where a large company dined, and closed the day by the festivities of the board.

Celebration by the Grand Lodge of Rhode Island.—The Grand Lodge of Rhode Island, celebrated the festival in an appropriate manner, at Fayette Lodge, in Cumberland. A procession was formed at the Hall, composed of about two hundred masons and three hundred ladies, which proceeded to the meeting-house, where an address was delivered by the Rev. Br. Taylor. The company sat down to an excellent dinner prepared by Mr. Otis Mason.

Celebrations in North Carolina.—The anniversary of St. John the Baptist was celebrated in Raleigh, by Hiram Lodge. The members of the Fraternity moved in procession to the Baptist church, where they were addressed, in an appropriate discourse, by the Rev. Bro. J. O. Freeman. After which they returned to the masonic hall, and partook of an excellent dinner, provided for the occasion.

The day was also celebrated at Tarborough. A procession, consisting of the Grand Royal Arch Chapter, (then in session at that place,) Concord Chapter and Lodge, was formed at the masonic hall, and proceeded to Trinity Church, where an eloquent oration was delivered by the Rev. John Armstrong, of Nashville, a member of the Fraternity. The procession then returned to the hall, where the brethren sat down to an elegant dinner, furnished by Concord Lodge.

The festival was likewise commemorated at Enfield, Halifax co. by Enfield Lodge, in the usual manner. The oration was delivered by Bro. A. S. H. Burges.

MORGAN EXCITEMENT.—The extent to which the Morgan excitement is carried, says the New-York Gazette, is totally unworthy a civilized thinking community. Friendships of long standing have been destroyed, the ties of affection sundered, and discord and animosity sown in families that would otherwise have remained in amity and peace. The course pursued by the "Morgan men" betrays a recklessness and a want of principle and honour almost unexampled. The week before last, the body of an unknown man was found drowned in a creek near the village of Tonawanta. The coroner's jury which sat over the body "agreed that there was no appearance of the man having been killed by design." But this was not satisfactory to the worshippers at the shrine of Morgan—(can they find none more worthy than such as he, of an apotheosis?) and the report was industriously circulated that it was the body of a Mr. Hamilton, who had been delivering 'anti masonic lectures,' and that he had probably fallen by the hands of Masons. So prevalent was this belief that a subscription was proposed to defray the expense of raising and examining the body, and it was said there could be no doubt that "another victim had been sacrificed." Unfortunately for all these probabilities, and no doubt to the great chagrin of the anti-masonic gentlemen, Mr. Hamilton has made his appearance in Buffalo alive, and in perfect health. It appears besides, that this is not the first time he has been reported *dead*. He was alleged to have been *poisoned* by the masons at Avon, last fall.

MISREPRESENTATION.—We saw it stated in the *Boston Patriot* a few days since, that the *Methodist* Annual Conference, convened at Rochester, N. Y. had passed a resolution declaring "*Freemasonry* to be a *moral evil*." Now, whether this misstatement was made through *ignorance* or in the spirit of *malevolence*, is a matter of no consequence : fix it on either horn of the dilemma, and it still retains the characteristic *mark of the beast*. It is a base and slanderous falsehood, originating in a depraved groveling mind. We have it second from a very respectable clergyman of this city, who was present at the sittings of the Conference, that the subject of *Freemasonry* was not even remotely referred to by that *Convention*. Another falsehood, of a *political character*, originating in the *Pittsburg Messenger*, regarding the same denomination of clergymen, has been industriously circulated about the country, for political effect. Such mean and pitiful artifices are resorted to only by the desponding poltroons of a sinking party. Nor are they regarded in a more favorable light by the intelligent and discerning part of community. Innumerable attempts of a like cast, have been made on the character of the masonic Institution, which, if traced, would be found to have their origin in sources alike corrupt and dishonorable.

FREEMASONRY IN ENGLAND. We learn by the English papers, says the *Albany Record*, that the whole number of Lodges registered with the United Grand Lodge of England, is only 816. Of these 783 have been instituted during the last century, and 132 the last 10 years. The increase for the last ten years is equal to the first thirty years of the century. Seven have been added during the last year. From this and other facts, we learn that, however other powers may restrict the order, it will flourish in every country where civil and religious liberty are enjoyed ; and more or less in proportion as that liberty is more or less universal. This we may prove by putting the increase of the order in England, and particularly in America, in comparison with any other nations on earth of proportionate population. The increase in America is doubtless double, in proportion to its population, to any other nation or country on the globe: and in England, we see as she advances in the liberal reform which she has gradually been making for the last two centuries, that the increase of masonic light bears the same invariable evidence of its love of liberty.

Ceremonies in Baltimore.—The Corner Stone of the Baltimore and Ohio Rail Road, was laid by the grand master of Maryland, assisted by the grand masters of Pennsylvania and Virginia, on the 4th inst. The usual ceremonies were observed. The venerable Charles Carroll was present and assisted in the performances. In the afternoon, the Knights Templars and members of Chapters, to the number of about two hundred, marched in “procession from the masonic hall to the Globe Inn, where they dined in a handsome Pavilion, formed and decorated in the style of a Knights Templars’ Encampment. We have heard the Pavilion and other preparations for the dinner, spoken of as one of the most splendid and tasteful galas ever got up in Baltimore.”

EXPULSIONS.—The following is a list of the persons who have recently been expelled from Federal Lodge, No. 15, holden at Randolph, Vt. for *unmasonic conduct*, and as being *unworthy* longer to hold a seat in any Lodge: Martin Flint; Joseph Cochrane; Darius Sprague; William Hyde; Daniel Tarbox; William B. Chandler, *master masons*; and Phineas Smith, *entered apprentice*. Orcutt Sprague from Social Master’s Lodge, Williamstown, Vt.

CONSECRATION.—The members of the Royal Arch Chapter, and of Perseverance Lodge, No. 21, consecrated their new Hall on St. John’s day, in Harrisburg, Penn. A procession was formed at 12 o’clock; and an appropriate sermon delivered by a distinguished member of the order.

ELECTIONS. Officers of Macon Lodge, Geo. elected on the first December 1827.

N. Barker, M.; L. Fitch, S. W.; J. Chain, J. W.; R. Birdsong, T.; S. Rose, S.; E. Emanuel, S. D.; M. Simmons, J. D.; L. Eckley and A. B. Strong, Stewards.

The following gentlemen were elected officers of the Grand Lodge of Rhode Island for the ensuing year, viz:

P. Grinnel, G. M.; B. Merry, D. G. M.; S. Luther, S. G. W.; J. S. Cooke, J. G. W.; B. Clifford, G. T.; W. Humphrey, G. S.; P. Sayles, G. S. D.; W. C. Barker, J. G. D.; C. M. Nestell, G. M. Rev. D. Pickering, G. C.; O. Harris, G. S. B.; W. P. R. Benson, G. S. and T.

The following gentlemen were appointed officers of the Grand Encampment of Massachusetts and Rhode Island, at their meeting held in Providence, on the 22d ult.

J. Carlisle, G. M.; P. Grinnel, D. G. M.; J. J. Loring, G. G.;

J. Whitaker, G. C. G.; J. L. Blake, G. P.; R. Lash, G. S. W.; R. S. Spofford, G. J. W.; M. Richardson, G. T.; S. Howe, G. R.; J. Amee, G. W.; T. Power, G. S. B.; E. A. Raymond, G. S. B.; E. Oliver, G. S.

At the annual communication of the Grand Lodge of the State of N. Y. convened at the Masonic Hall, in New York city, on the 4th ult. the following brethren were unanimously elected, viz:

S. Van Rensselear, of Albany, G. M.; H. J. Feltus, of N. Y. city, D. G. M.; E. C. Cozier, of Utica, S. G. W.; W. Esleeck, of Albany, J. W. S.; O. M. Lownds, of N. Y. city, G. S.; G. W. Heyer, of N. Y. city, G. T.; Rev. Dr. Reid, of Poughkeepsie, and Rev. Dr. Wainright, of N. Y. city, G. Chaplains.

At the annual meeting of the G. R. A. Chapter of the State of N. Hampshire, on the 17th ultimo, the following officers were elected for the ensuing year, viz:

F. A. Sumner, G. H. P.; J. W. White, D. G. H. P.; O. Heaton, G. K.; H. Chase, G. S.; C. Benton, G. T.; A. Cady, G. S.; J. Ney, G. C.; C. Gilman, G. M.; T. S. G. Gleason and A. Haynes, G. Stewards, D. Emerson, G. T.

Officers of the Grand Lodge of the State of Georgia, chosen at their annual communication, in Milledgeville, on the 3d of December 1827.

W. Schley of Louisville, G. M.; J. W. Jackson of Savannah, B. D. Thompson of Augusta and W. Y. Hansell of Milledgeville, D. G. Masters; T. Stocks of Greenboro' S. G. W.; I. Hudson of Eatonton, J. G. W.; F. Geter of Milledgeville, G. T.; Thos. F. Green of do. G. S.; T. Darley of Louisville, G. C.; P. T. Schley of Sandersonville, G. M.; J. Keister of Milledgeville, S. G. D.; N. Barker of Macon, J. G. D.; J. T. Cushing and H. Darnell of Milledgeville, G. Stewards, J. Clark of do. G. T.

The following officers of Thomas Lodge, Munson, Mass. were elected Jan. 1828.

J. L. Reynolds, M.; E. Turner, S. W.; T. H. Brown, J. W.; L. F. Newton, T.; E. Norcross, S.; E. Phillips, S. D.; J. R. Flynt, J. D.; D. P. King, T.

Officers of Mount Anthony Lodge, Bennington, Vt. elected June 1828.

D. Henry, M.; L. Stanton, S. W.; H. Tuttle, J. W.; S. Scott, T.; S. H. Blackmer, S.; J. A. French, J. D.; H. Hall, S. D.; A. Marsh, and J. B. Chandler, Stewards, A. J. Haswell, T.

THE AMARANTH.

VOL. I.

AUGUST 1828.

NO. V.

FREEMASONRY

PROSCRIBED BY ORGANIZED RELIGIOUS ASSOCIATIONS.

However much we may disregard the censure and imprecation of ignorance and fanaticism when emanating from individuals; they become a matter of some importance, when ushered into the world by associated bodies, however low in the scale of intelligence and respectability such bodies may rank. An additional importance is attached to them, when propagated by an assembly, of whom the community have been accustomed to entertain the most respectful opinions, and to regard with that degree of reverence which should attach to a body of men professedly congregated for purposes of reverent piety, and who are presumed to act under a consciousness of the observance of HIM, to whom they will be required in the end to render a true and faithful account of their stewardship. That such bodies are influenced by other than honest motives, it would seem uncharitable to believe; yet, admit that they are *all* honest, (though we are inevitably driven to the conclusion that a *part* act under the influence of unaccountable prejudice,)—the inference is irrefutable that they possess a very much greater share of zeal than knowledge.

That there are many, who, under the predominancy of a kind of religious frenzy, are induced to the adoption of measures and to the utterance of opinions and sentiments, incompatible with the benign and equitable precepts of that religion which they profess, is a position that will not be controverted. Superstition seems to be a constituent part of human nature, graduated by the strength of the intellectual faculties and the extent of education. In woman, this passion, (if it may so be termed,) is much more readily excited than in the opposite sex, and operates with greater power. In too many instances, it seems to obtain full possession of the seat of reason and hurries its victim on, heedless of consequences, to the attainment of

a single object. Sensible of this trait in the human character, men have been found ungenerous enough to direct all their energies to the carrying of this individual point : *it being easier to enlist the passions than to convince the reason*. Indeed, it would not be difficult to name men who have been received into the ministry solely on account of their peculiar fitness to work upon the passions of the illiterate of both sexes ; men who were otherwise totally unqualified by nature and education for the responsible duties imposed upon them.

It is an evil, consequent on the natural constitution of society, that there should be weak and bad men in its train ; but that there are a greater number attached to some orders of christians than to others, is the result of an injudicious and, we should say, anti-christian zeal, to augment, by any means, the numbers of their respective denominations. It is a fact, known to every observer, that there exists between a few churches at least, of different persuasions, a strange spirit of rivalry ; and it is equally well known that many petty discreditable artifices are resorted to by each party, to awaken a feeling, that shall operate exclusively to the promotion of its own ends and interests. Hence originate many of those difficulties and disreputable transactions in the christian world, which have done more to derogate from the character and standing of some religious societies, than all other known causes combined. It is not a matter of surprise, therefore, that there should be enemies to Freemasonry in religious bodies. It is a thing of every day occurrence, to find the members of one sect at variance with the members of another ; to hear the one denounce the professions of the other, heretical and anti-christian. Shall Freemasonry then escape the censure and calumny of such bigotted self-righteous pretenders ? It were folly to expect it.

We wish not to be misunderstood in these remarks. We entertain no illiberal feelings towards any denomination of christians : we wish them *all* God speed in their *good works*, but we wish to see them laboring in their own vineyard, and not uniting their interests and influence with a set of desperate disappointed office-seekers and discarded politicians. Their business is to direct us to the haven of peace and happiness, not to the whirlpool of political disaster : we regard them as persons whose duty it is to cultivate peace on earth and goodwill among men ; not to engender strife and hatred ; not to set the father against the son, and the brother against the brother. Such things ill-become them and their sacred office.

In every flock there are worthless sheep ; which, if retained, may

spread infection through the whole. We know that there are men,—professing religion,—ignorant, superstitious and vindictive to the highest degree ; nor are we insensible that there are many members of every church, whose piety, liberality and candor claim for them the respect and esteem of their fellow men. Among the Presbyterians, the Baptists and the Methodists, Freemasonry has, perhaps, more frequently found enemies than among other denominations ; but this does not afford sufficient grounds for presuming that those denominations, as bodies, are specially unfriendly to our Institution. We may, we believe with safety, aver that *two thirds* of the preachers of the New-England Methodist Conference, are zealous and good Masons ; many of them regular in their attendance, and officiating in the Lodges. The Rev. Dr. Adam Clarke, of England, and Bishop Hedding, formerly of this city—men justly esteemed and revered by christians of every order—are firm friends and supporters of Freemasonry. This is the case with most intelligent and liberal divines, and should have sufficient weight to silence forever the croakings of the ignorant and bigotted. Do these puritans consider that, when they charge the Institution with being accessory to crime and immorality, they, by direct implication, fasten a stigma on the character of a large portion of their own preachers and members ?—a stigma which, if true, must render them totally obnoxious to the precepts and doctrines of religion, and therefore disqualify them as ministers and members :—a divine cannot be *bad* here and *good* there ; he must either be for Christ or against him. They would discard *all* who are Masons ! The greatest ornaments of the church must be hypocrites, for *they* are Freemasons ! May these good men “forgive them, for they know not what they do.”

It has been truly remarked, by an eminent preacher of the Methodist connexion, that, “Masons do not sound a trumpet before them, when they give alms. But thousands of the poor and needy, the widows and fatherless know ; and the records of the Lodges will show, that Masonry is a charitable institution. *Masonry has reformed and restrained from vice, its thousands, as well as Christianity its ten thousands.* I am acquainted with a gentleman in Rhode Island, who was brought to *know Christ evangelically*, while passing through the ceremonies in the higher degrees of Masonry.—Indeed it is profane in any man to go through our solemnities without the fear of the All-seeing, Supreme Architect, upon his mind.” How an institution that *restrains men from vice*, can, with propriety, be considered worthless and wicked, is a problem, the solution

of which we leave to our accusers. In answer to the charge that, "*Masonry lessens the desires of men for evangelical religion*," the same author observes: "None but the blind will value moonlight so highly as the brighter beams of the sun. Christianity is the sun; Masonry, a light borrowed from it, like the moon. If some rest in the profession of Masonry, without that christian experience and holiness, *to which its ceremonies continually point them*, their folly and danger are only equalled by those *professed christians*, who take up the *name and shadow*, instead of the *substance* of christianity."

But Freemasonry has been opposed on very different grounds. Carlisle, the noted infidel bookseller of London, maintained that *Religion and Freemasonry mutually tended to support each other*; and therefore directed his attacks against the Institution, whose secrets he pretended to expose, up to the 'Templars' degree. Carlisle was right in maintaining that Masonry was the handmaid of Religion: he had abundance of evidence to substantiate his opinions on that point; but can those who maintain the opposite position, have the same evidence?—do they act from motives so pure and honorable as those which influenced this professed, and perhaps conscientious, infidel? It is said that one of the most clamorous enemies of Masonry, at the west, has recently proposed to the editor of the *Masonic Record*, to "publish an *atheistic journal*! Will not the *Christian* anti-mason pause for a moment, and reflect on the *company* into which he may possibly fall?" Will he not, before he proceed to too great length, assure himself that he is not promoting the interests of Infidelity for the cause of Christ? Is it nothing that the originator of the Morgan excitement has publicly declared that, "it is his *misfortune* to be an *Atheist*?" With these facts before him, will he longer suffer himself to be led on by this man and his coadjutors, without first pausing to consider the probable result?

Were it true that the Masonic Institution is of dangerous tendency, it is impossible that it should have existed and received the patronage of the wise and great and good from the remotest ages of antiquity. It cannot be supposed that men distinguished for their accomplishments, learning and virtue, would embrace principles which are nugatory, erroneous or absurd; neither will it be said that great men occupy themselves with foolish things or cherish trifles. It has been truly and justly remarked, by a German author, that the "order of Freemasons possesses at present many *Princes* among its members; and of many of them it can truly be said that

they are men of great sublimity." If these princes viewed the order as of no importance, and only as a matter of recreation; when tired of great and perplexing concerns, they would visit this society the same as they do the chase, the theatre, and other amusements, and not concern themselves otherwise about it—but on the contrary, several of them take more than common interest in it; they enter into the most minute detail of its concerns, devote to its mysteries their time and attention, and take great interest in its exterior prosperity. But aside from these things, the enemies of Freemasonry may be assured, that if there were "no more in our institution than their little minds suggest, it would have fallen to the ground ages past; but the contrary being the case, they may safely conclude, it will continue to exist, notwithstanding any opposition, for ages to come."

Perhaps these pragmatistical individuals may look upon the order as nugatory, because it has contributed to the diffusion of the gospel without regard to the wishes or interests of any particular denomination of christians; because it contributes alike to the distresses and wants of mankind without distinction, and without calling in question any particular religious faith. *If* these things render it an evil, we grant that it is so, to an alarming extent; but we fear they will not be able to check it in its *unrighteous* career.

We cannot offer any thing better here, than the following just remark from the Bunker Hill Aurora, the editor of which, though not a mason, seems to entertain very correct opinions of the institution, and of the character of the excitement which has existed in the western section of the country for nearly two years past: he regards the motives of the men engaged in it, in their proper light. He observes, "the Anti-Masonics, as *they* are called who know nothing of masonry, and not enough of any thing else to decide between right and wrong, morality and vice, are amusing the people and working themselves into a fever, by insensible speculations upon the peculiarities of the craft. Their ostensible object is the public good; their *real* one their own. *They* care nothing about the fraternity themselves, and seek nothing, with a faithful devotion, but their own aggrandizement. They pretend to have great *feeling* on the subject; but, though we wish to respect the sentiments and opinions of others, however widely they may differ from us, and are perfectly willing they should enjoy their belief, if it be honest, we must say that we think there is a vast deal of hypocrisy abroad in the world. We do not make this charge, grave and weighty as it is, with personality; but still we believe that there are individuals and bodies, who have gone

headlong into the current, at present setting against one of the most venerable, and for aught that we know, one of the most useful institutions, without knowing anything of its character and objects, and without caring for any thing, except to "get up an excitement," as the phrase is, and fill their sails with the flattering breeze. Perchance they may raise a hurricane, which shall whirl their frail barks to utter destruction and their crews to lasting ignominy. This may not be hypocrisy, although it must be something but little better: a blind, infatuated zeal, guided by ignorance and lead on by a senseless ambition. They set forth that Masonry is a charitable institution, and therefore most vile; that it is a moral profession, and therefore most base; that it is a scheme of honest friendship, and therefore most ambiguous; that it is made up of traditionary trifles, and that Washington, Warren and Franklin, Clinton and a host of worthies, have given it their support in vain; that its benevolence is malevolence; its ethics immoral, and its devotions abhorrent."

If our accusers have any remains of modesty, if the "asserters of such calumny can ever blush, they are put to the trial; for, whilst they deal thus freely with the principles and proceedings of persons of the greatest honor and distinction, they are only discovering to the judicious part of mankind, the weakness of their heads." "Seest thou a man that despiseth instruction? there is more hope of a fool than of him." "If there be any virtue, if there be any praise, they will condemn those things."

AUGUST.

BY JAMES GRAHAME.

Farewell, sweet summer, and thy fading flowers!
Farewell, sweet summer, and thy woodland songs!
No woodland note is heard, save where the hawk,
High from her eyry, skims in circling flight,
With all her clamorous young, first venturing forth
On untried wing: At distance far, the sound
Alarms the barn door flock; the fearful dam
Calls in her brood beneath her ruffling plumes;
With crowding feet they stand, and frequent peep
Through the half opened wing. The partridge quakes
Through the rustling corn. Ye gentle tribes,
Think not your deadliest foe is now at hand.

To man, bird, beast, *man* is the deadliest foe ;
'Tis he who wages universal war.
Soon as his murderous law gives leave to wound
The heathfowl, dweller on the mountain wild ;
The sportsman, anxious, watching for the dawn,
Lies turning, while his dog, in happy dreams,
With feeble bark, anticipates the day.
Some, ere the dawn steels o'er the deep blue lake,
The hill ascend: vain is their eager haste,—
The dog's quick breath is heard panting around,
But neither dog, nor springing game, is seen
Amid the floating mist; short interval
Of respite to the trembling dewy wing.
Ah, many a bleeding wing, ere mid day hour,
Shall vainly flap the purple bending heath.
Fatigued, at noon, the spoiler seeks the shade
Of some lone oak, fast by the rocky stream,
The hunter's rest, in days of other years,
When sad the voice of Cona, in the gale,
Lamenting the song of Selma sung.

How changeful, Caledonia is thy clime!
Where is the sun beam that but now so bright
Played on the dimpling brook? Dark o'er the heath
A deepning gloom is hung ; from clouds high piled
On clouds, the sudden flash glances ; the thunder
Rolls far, reverberating 'mong the cliffs ;
Nor pause ; but ere the echo of one peal
Has ceased, another, louder still, the ear appals.
The sporting lamb hastes to its mother's side ;
The shepherd stoops into the mountain cave,
At every momentary flash illumed
Back to its innermost recess, where gleams
The vaulted spar ; the eagle, sudden smote,
Falls to the ground lifeless ; beneath the wave
The sea-fowl plunges ; fast the rain descends ;
The whitened streams, from every mountain side,
Rush to the valley, tinging far the lake.

AN ADDRESS,

Delivered before Columbus Lodge, No. 5, at Columbus, Mississippi, on
27th December, 1827.

Communicated for the Amaranth.

The moral condition of man, when viewed with feelings of benevolence, is a subject of deep interest. It is one upon which a good man cannot dwell without peculiar emotions. Though there is to be seen, here and there, a bright spot and a cheering hope, yet in view of all that man is, and has been, the heart is filled with sorrow for the miseries of human life. This may be truly and emphatically called a world of darkness, misery and death.

To alleviate these distresses and improve the condition of man, is the ultimate object of every benevolent and well regulated institution. The christian religion has been, is, and ever will be, the only effectual means of producing a thorough renovation in the condition of our fallen race. This, unlike all other institutions, is of divine authority, and not only makes far better the condition of man here, but points out the only true way of deliverance from the miseries hereafter.

All other institutions are of human invention, and relate only to the improvement of the condition of man in this life; except as they become blended with the christian religion, and serve as mutual helps. Among these, may be numbered the Masonic order, in whose behalf we are called this day to act. This institution, for its antiquity, far exceeds any other of human authority, now in existence; and may be traced through the annals of time, back at least, to a period so early as one thousand two hundred years before the commencement of the christian era. But with regard to its antiquity, we have no particular concern at present. The merits of the institution, as it now exists, and its moral influence upon society, are helps, by which we are to form an opinion of its claims upon the esteem of a candid public.

Aware that there are many objections, and a great variety of sentiments and feelings, respecting the principles and moral influence of this order, I would most gladly be excused from the duty that now seems to devolve upon me, and leave the rights of our institution to be tested at that future tribunal, where all that is good will be defended and rewarded, and all that is evil will be condemned and meet with merited punishment. But duty to this fraternity, and the cause of humanity at large, impels me on the present occa-

sion, to solicit a candid hearing, and ask an unprejudiced decision.

It is not our object to exaggerate the claims of Masonry. We would only ask for that place in the public estimation, that is given to other moral institutions, whose claims upon the esteem of every good man, do not exceed those of this. We must claim the privilege of being in possession of better means of forming correct conclusions, with regard to its real merit, than those can be, who know nothing of the principles on which it is founded and conducted.

It is a truth that needs not to be substantiated, that, there are many among the great mass of society, of almost every rank and order, who hesitate not to lay upon us the charge that, our works are those of darkness, every way replete with mischief. The voice of censure is heard from the vile and profligate, as it is also, from the higher and better classes of society. And—oh that it were not the case!—yet truth constrains us to say, that none are more invective in their censures, than many within the pale of the church. Here we might look for compassion, and reasonably expect to meet with charitable feeling; and though we would fondly hope, that such is the fact in some instances, yet in many others we find a sad reverse. Some, who in the public estimation, are among the first in reputation for wisdom and piety, have stooped from that elevation, to which their worth has entitled them, to reproach the Masonic order with all that is vile and contemptible. Were their reproaches confined to private remarks, we would be more reconciled; but they do not stop here. We find their animosities recorded in their public journals, and thus they exhibit to future generations, their condemnatory sentence of an institution, of whose principles they are not, neither can they ever be, till initiated as its members, qualified to form correct conclusions.

We do not feel this to be just. We cannot call it candour. But they go still further. They not only condemn the principles of the order, but when those who feel and know her worth, rise up in defence of their institution, these great and good men are disposed to treat all that may be said in its favour, as hypocrisy and vain dissimulation.

Were this uncandid course of treatment confined to the vulgar and profligate, to the irreligious and profane, it would be passed by as unworthy of our notice. It is what every good man may reasonably expect from such. But when we hear it drop from the lips, and see it recorded in the journals of those who are the professed friends of our holy religion, and are in high reputation for

wisdom and piety, and whom, on account of their worth as christians and citizens, we would most tenderly regard and love, the heart of every worthy mason sinks within him, and every feeling of humanity receives a deadly shock. Oh!—how much better would these good men be adorned, if they would treat the principles of our institution with a candid silence.

We would not say that these sentiments admit of universal application. There are many, who act wisely, and say as little as they know on this subject. A commendable course for all, who find themselves inclined to speak of subjects concerning which they have no knowledge.

This mass of prejudice, (for such we must term it) does not seem to originate in what the principles of the order are known to be, for they need only be known, and they will commend themselves to any enlightened, candid and unprejudiced mind. But it is founded upon an inference drawn from the manner in which some of its professed members conduct themselves.

That there is a lamentable deficiency in this respect, will not be denied. We readily acknowledge, though it should be a subject of painful regret to every benevolent mind, that it is too often, yea, very frequently the case, that some who bear the name and wear the badges of a Mason, are extremely deficient in their duty, and deserve disapprobation from every good man.

It is not uncommon to find them in the circles of the lewd, profane and intemperate; and associated in scenes highly disgraceful, not only to Masonry, but to humanity itself. We are aware too, that in far too many instances, the standard of practical masonry is fixed so low, that it cannot be approved by the morals of a religious community. And give me leave to say also, that it is fixed far below what the principles of our institution will possibly justify.

These are facts which cannot, and will not be denied. But they are such as we deeply lament, and such as fill, with painful regret, the heart of every good Mason.

These facts may be urged as objections to those members who conduct themselves unworthy of their privileges, and also, as objections to that course of discipline which does not comport with that strict moral principle upon which this institution is founded. But this is their full extent. If we admit that no institution is good, but those whose discipline, and the life of whose members, are in every particular, strictly consistent with the principles on which such institutions are founded, where, let me ask, could one be found, in this degenerate world, that could be called good?

Let us consider for a moment where this course of reasoning would lead. If this be admitted as correct, every good and moral institution would be at once overthrown. The moment we do this, we strike at the very root of our holy religion, and lay prostrate in the dust the hopes of thousands, who have trusted their all both for time and eternity, to the purity of the principles of the gospel. We must condemn christianity as imperfect, and the whole christian community as fatally deluded. In short, we condemn, at once, all that is dear to the heart of man, and destroy all that can in any possible way relieve the distresses of bleeding humanity.

We must, therefore, disclaim the idea, as extremely erroneous, that would condemn an institution, simply because some of its members, instead of esteeming their privileges, despise and abuse them.

There are other objections which are frequently urged against our order, but they are all equally fallacious and unfounded as those that have been considered, and if traced in all their bearings, might be shown to be mere phantoms of a disordered imagination. We would therefore pass by them for the present, and briefly consider some of the general principles on which our institution is founded and conducted.

It should be considered rather as a moral, than as a religious institution. Its rites and ceremonies are not of Divine authority, and consequently are not obligatory on all, as are the sacramental rites and ceremonies of the christian religion. But its moral precepts, which are taken exclusively from the sacred scriptures, are obligatory, not only upon Freemasons, but upon the whole family of man. The moral law, a summary of which was given upon Mount Sinai, is the regulating law of the conduct of every Freemason, towards his God, and towards his fellow man; not as a member of the human family only, but as a member of a body, which has solemnly and voluntarily adopted it as the foundation of their order, and the rule of their government.

Within our body is inculcated, taking the inspired volume for our guide, a strict adherence to the cherishing and practising of every moral and social virtue. All those parts of Scripture, given to regulate intercourse between man and man, are specifically enjoined upon every initiated member. It is implicitly and positively required of him, to maintain an unblemished character, in all the walks of life. He is taught to restrain, and as far as possible, entirely to eradicate the evil propensities of his nature, and to cultivate and bring into vigorous action, all the better properties of the

soul. He is taught particular watchfulness and circumspection, over all his words and actions, and to cherish towards all, a spirit of universal benevolence.

* * * * *

[The remark here omitted is of a doctrinal nature, and though in a degree it may be correct, does not, as it now stands, harmonize with our feelings or views on the subject. If gentlemen must discuss the tenets of religion in their Masonic discourses, let their remarks be of a general character. Masonry has nothing to do with the particular tenets of any order of christians. It is ungenerous in an orator when called upon to address a public assembly of Masons, composed of men of every creed, to attempt to enforce a belief of his own particular doctrines. Masonry acknowledges no distinction in religious matters. She regards them all with the same reverential respect and esteem.]—ED.

If we consider the objects of the institution, its claims upon our approbation become no less urgent. Its general object is, to relieve the distresses of fallen humanity. When we look abroad in the earth and see how replete it is with the objects of misery and distress ; when we consider those vices, which have thrown a world into this abyss of human wretchedness ; when we take into view the victims of intemperance, lewdness, and every kind of debauchery, wallowing in their own shame, and debased even below the brutal creation ; the benevolent heart, pained at the awful picture, looks around for an antidote to these human sufferings.

The herald of the cross, moved with pity, raises his eye to heaven, and points to the scenes of Calvary, and bids them look and live. Here we know is to be found, the only relief for these human miseries.

But does the christian church need no aid in the accomplishment of her great and glorious work ? And can she find none ? Are all other associations of men to look on with a cold indifference and not lift a hand for the relief of these distresses ? Cannot the united effort of a moral institution facilitate the operations of the church ? Certainly so. And we believe none is capable of becoming a more powerful auxiliary in this good work, than the Masonic fraternity.

The beneficial effects of this institution abundantly evince its utility. Among all the accusations alleged against it, I do not recollect ever to have seen or heard of their being guilty of making good men bad, or in any way distilling corrupt principles into the minds of youth. And I have no knowledge of a single instance,

where the morals of any individual have been corrupted, by the influence of this institution. But on the contrary, innumerable instances might be mentioned, wherein the vicious have been reclaimed, the immoral reformed, and the respectable restrained from falling into the destructive abyss of vice and licentiousness.—Where that discipline is maintained which its principles inculcate, I hesitate not to say, that no other mere moral institution, ever has or can exert a more powerful influence upon the moral improvement of the civilized world. And we have much reason to believe, that the moral condition of man, would have been far below what it now is, had it not been for the influence which this ancient body has exerted in its favour. We might add also, the numberless orphans and widows, who by its liberal hand of charity, have been delivered from the deepest distress and the most abject misery. In short, all the good that has been done by this benevolent institution, cannot, and probably will not be known, till time shall be no more, and all things shall be displayed, and meet a final issue, before assembled worlds.

From what has been said, it will be inferred that the claims of this institution stand high in our esteem. This we most frankly and with great pleasure acknowledge. However it may be esteemed by a portion of the enlightened community, or the world at large, it must have our high esteem for the purity of its principles, and its beneficial influence upon the moral condition of man. We must not be understood to say, that no evil results from the bad conduct of some, and even many of its members; or that there are not many imperfections in all. But this we *must* say, that no immoral man, or scoffer, or deist, or atheist, or he who dares cast the sacred scriptures behind his back, or trample upon its holy precepts, and sacred institutions with impunity; though he may often appear in the badges of a Mason, yet no such person is worthy of a seat within the body of any just and lawfully constituted lodge of Freemasons. Her gates should forever stand barred against the intrusion of all such, and the hand of every member raised in opposition to their entrance.

But though there are some bad men belonging to the order, does it follow that, they would not have been bad men, if they had not been members of it? And though there may be much evil resulting from their improper conduct, does it necessarily follow that, the principles on which our institution is founded, are the cause of that evil? Is it not much more reasonable to suppose that they would have been equally bad, and their conduct equally injurious,

if they never had seen a Lodge room : or if there have been solitary instances of men being made worse, it would only prove that there might be a deficiency in the discipline of those Lodges to which they belong.

For if that course of discipline, which alone is consistent with our principles, be adopted and enforced, no immoral man could gain a seat, or long retain one, when gained, while he remained such.

In view of what has been said, let us candidly consider the claims that this ancient, moral, and benevolent institution, seems to have upon our charitable feelings. Is it worthy of the united exertion of the good and the great to alleviate the miseries of human life, and to pity and relieve the orphan and widow in distress ? Is it worthy of our object to give a check to the prevailing vices and immoralities of the land ; to promote good order in society, and thus to increase the blessings and render far greater the happiness of civilized life ? Oh, yes !—high heaven has made it the duty of every intelligent being, to feel and weep for others woes ; and as we would that others should do to us, so we must do to them. The awful picture of human wo, and the multiplied sufferings of bleeding humanity, call loudly, upon every benevolent heart, for that comforting, supporting, cheering hand that can lend relief, and drive away the pangs of wo ?

But my brethren, to us the privilege is given, and it is one that should not be lightly esteemed, to know more of the benefits of our order than can be known to others. We are aware of the various objections that are alleged against it, and the extreme prejudice which every where extensively exists. Many of those objections, and much of this prejudice, has doubtless arisen from the unfaithfulness of its professed friends. We know, and deeply feel, that far too much occasion is given for censure to rest somewhere. When one member suffers, all suffer. A failure in one, brings a reproach upon the whole body. However unreasonable it may seem, that the whole should suffer for the misdemeanor of an individual, yet the want of candour is such, that it is to be expected. It remains for us then, as we regard the interest of our institution, and the welfare of each other, that we be faithful to our obligations, and true to our trust ; that we exhibit a correct deportment in all the walks of life, with a deliberate determination that its interests shall not suffer by our neglect. In this way the shafts of those who oppose themselves will be averted and fall to the ground without injury to us.

That this may be effected, let us strictly adhere to the solemn and important instructions received in our assemblies ; let the mind be solemnly and deeply impressed with the nature of our obligations ; and let us assiduously carry into daily practical use the precepts there received. And, oh ! let us be cautious, and never think ourselves out of danger in this degenerate world. The great enemy of all good has fixed his fatal snares thick around and waits to lead his willing captives blindfolded to ruin. The prevailing vices of the day, are so many weapons, wielded by this prince of darkness, to render human misery as great as possible. Let us with all possible fortitude stand aloof from them, and assiduously avoid every alluring charm that would lead us to them. Beware of these destroyers of all that is dear to man, for they are subtle in the extreme, and seize upon their votaries before they are aware.

My brethren, if we would be an ornament to our institution, we must be good men. If we would be good citizens, good associates, good Masons, we must set our faces as a flint against every vice. The duty we owe to ourselves, and to each other, the duty we owe to the cause of humanity, and to our God, our prosperity and happiness here, and our immortal welfare hereafter, all unite to add weight and importance to this subject. Our obligations to defend the rights, and seek the best interests of this institution, are both sacred and solemn. Its precepts and its requirements are binding upon us. We have voluntarily obligated ourselves, in the most solemn manner, that we will regard them ; and we *cannot*, we *must not* violate them with impunity. They extend to every moment of our lives, and to all our intercourse among ourselves, and with our fellow men. We cannot, intentionally and knowingly, violate them and be guiltless.

But, my brethren, we must not forget our high and important destination. The claims of this institution upon us, are great ; but let us ever keep in mind, that our concerns end not with this life.

The benefits of this institution serve as helps to lead us to the borders of eternity, and there they stop. Beyond is an endless, unknown existence. The benefits of no earthly institution, however pure in its principles, can qualify us to enter there in peace. It is *immortality*. All that appertains to it is of infinite importance to us. It is a *vast eternity*. There our destiny is fixed. There you and I must go. And where shall we look for help ? The Lion of the tribe of Judah, my brethren, is our help. The bleeding, dying son of God. He is our only sure deliverance from the miseries that await the wicked.

We may perform all the relative and social duties of which human nature is capable, and we shall still be dead in trespasses and sins, without a quickening ray of divine life ; and this can come only from him. Our natures must be renovated, our hearts changed, or we must meet the awful doom of the ungodly.

To this Saviour we are invited, by heaven, to flee as our only hope of immortal bliss. Let us then take to this refuge without delay ; for time swiftly passes ; an eternity, with all its solemn realities, comes hastening on apace. A few more days, or a few more weeks, must close the scenes of life, and all her troubles will be over.

But, O ! the sorrows of the life to come ! who can bear them ? No concerns should prevent our escaping them ;—no delays should forebode their coming. O ! look then, my brother, to the Lion of the tribe of Juda.—O ! look to heaven. There sits the bleeding, dying Saviour, and he bids you come. Believe in him, and all is well ;—stay away, and all is lost.

BEAUTIFUL MORCEAU.

“ I once had launch’d a little bark,
And in it all my wealth consign’d ;
Nor thought alas ! of billows dark,
Nor of the angry, faithless wind.
But soon ’twas dash’d upon a rock,
And sunk—to rise again ? no, never :
Too weak to bear the storm’s rude shock,
’Twas lost forever.

That little bark was in my heart,
Which on the sea of life was cast,
With pride I saw it then depart ;
The storm was disappointment’s blast ;
My every hope, by fancy deck’d,
I put on board :—Return they’ll never ;
The rock was Fate, on which ’twas wreck’d,
And lost forever.

LIFE OF THE HON. MRS. ALDWORTH.

AN EMINENT FREEMASON !

"The Hon. Mrs. Aldworth, the amiable subject of the present memoir, was second daughter of Arthur St. Leger, Lord V. Doneraile, and Baron Kilmeaden, by Eliza Hayes, daughter of John Hayes, of Winchelsea, in the county of Sussex, Esq. The family is very ancient and honorable. Her ancestor, Sir Anthony St. Leger, of the county of Kent, Knight of the Garter, "*unus nobilium secretioris Cameræ Regis*," succeeded Sir William Brereton, as Lord Deputy of Ireland, in the reign of Henry VIII, and was sworn July 25, 1540, at Christ Church, Dublin, in the form following : as it appears in Borlace's Reduction of Ireland,* and was five times Lord Deputy or Lieutenant, during that and the succeeding reigns, and died in the reign of Queen Mary, on March 12th, 1569, at Ulcomb, in Kent, the ancient seat of the family. Before this Sir Anthony, was held the Parliament at Dublin, June 13, and 23d Henry viii. in which the king and his successors were declared kings, and not lords of Ireland, which title was confirmed the 7th of the ides of June, 1555, by Paul the iv, Pope of Rome.† His son Sir Wareham, and grandson, Sir William, were both Lords Presidents of Munster, Sir William's eldest son William, was slain at Newbury, in the service of King Charles I, his second son John was married to Lady Mary, daughter of Arthur, Earl of Donegal, whose eldest son Arthur was married to Elizabeth, daughter of John Hayes Esq. as before sta-

* You shall swear that you shall faithfully and truly to your power, serve our Sovereign Lord the King's Majesty, in the room and authority of Lord Deputy and Chief Governor of this his Realm of Ireland, you shall maintain and defend the laws of God and the christian faith ; you shall to your power not only keep his Majesty's peace amongst his people, but also maintain his officers and ministers in the execution and administration of justice—you shall defend his Majesty's castles, garrisons, dominions, people and subjects of this Realm, and repress his rebels and enemies—you shall not consent to the damage and disherizen of his majesty, his heirs or successors ; neither shall you suffer the right of the crown to be destroyed by any way, but shall let it to your power ; and if you cannot let the same, you shall certify his majesty clearly and expressly thereof ; you shall give your true and faithful council for the king's majesty's profit ; and his highness' council you shall conceal and keep ; all other things for the preservation of his majesty's Realm of Ireland, the peace among his people, the execution of his justice, according to his majesty's laws, usages and customs of this his highness's realm, you shall perform and do to your power.

So God you help and the contents of this book.

† Council of Trent, folio 392.

Smith.

Borlace.

ted; he was the first Lord V. Doneraile, and father to the Hon. Mrs. Aldworth. The ancient name of the family, appears to have been *De sancto Leodegario*, corruptly St. Leger, and Sellenger,§ but names are of little importance, where true nobility of heart dignifies the race, and while hereditary worth confers on the descendants of St. Leger more valuable and lasting honors than the Herald's officers can bestow. Elza, our present subject, was married to Richard Aldworth, of Newmarket, in the county of Cork, Esq. a highly respectable and ancient family, long celebrated for their hospitality and other virtues, and now deriving additional honor from this lady's having been the only female who was ever initiated in the Ancient and Honourable mystery of Free Masonry. How she attained this honor, we shall now lay before our readers, having, from unceasing application to the best sources, obtained the only genuine information that has been laid before the public. That duty performed, we shall return with pleasure to the more grateful task, an endeavor to draw the character of a woman whose life was a model of virtue sweetened and adorned by all the amiable qualities that grace and dignify the female character. Lord Doneraile, Mrs. Aldworth's father, who was a very zealous Mason, held a warrant in his own hands, and occasionally opened lodge at Doneraile House, his sons and some intimate friends in the neighbourhood assisting, and it is said that never were the Masonic duties more rigidly performed, or the business of the craft more sincerely purused, than by the brethren of No. 150, the number of their warrant.

It appears that previous to the initiation of a gentleman to the first steps of Masonry, Mrs. Aldworth, who was then a young girl, happened to be in an apartment adjoining the room, usually used as a Lodge room, this room, at the time undergoing some repair and alteration—amongst other things the wall was considerably reduced in one part, for the purpose of making a saloon—the young woman having distinctly heard the voices, and prompted by the curiosity natural to all, to see somewhat of this mystery, so long and so secretly locked up from the publick view—she had the courage with scissors to pick a brick from the wall, and actually witnessed the awful and mysterious ceremony through the two first steps; curiosity gratified, fear at once took possession of her mind, and those who understand this passage, well know what the feelings must be, of

§ Clarke, the famous officious man, was the son of a soldier in Sir Richard Aldworth's corps, and was one of the many unfortunates who sought refuge in the mansion of Newmarket. His skeleton is now in the anatomy room in the college of Dublin.

any person who could have the same opportunity, of unlawfully beholding that ceremony, let them then judge what must be the feeling of a young girl ; she saw no mode of escape but through the very room where the concluding part of the second step was still performing and that being at the far end, and the room a very large one, she had again resolution sufficient to attempt her escape that way, and with light but trembling step and almost suspended breath, she glided along unobserved by the Lodge, laid her hand on the handle, and softly opening the door, before her stood a grim and surly Tyler, with his long rusty sword; her shriek alarmed the Lodge, who all rushing to the door, were informed by the Tyler that she had been in the room during the ceremony. It was then immediately proposed that she should be regularly initiated; this she agreed to, and they conducted the beautiful and terrified young creature through those trials which are sometimes more than enough for masculine resolution, little thinking they were taking into the bosom of the craft a member that would afterwards reflect a lustre on the annals of Masonry.

Mrs. Aldworth is said to have possessed that construction of countenance which may not claim the appellation of beautiful ; a certain air of dignity, to which the benevolence of her heart and sweetness of her disposition gave a character irresistably attractive, more than compensated the deficiency. It was a countenance that gave encouragement to the unfortunate to put in their petitions, and assurance that their distresses would be alleviated; having however, obtained the foregoing particulars, from persons who only knew this lady in the last years of her life, what she might have been in her youth, we can only collect from the portrait, which though taken at an advanced period, still retains, if not the resemblance of beauty, the traits and lineaments of a fine countenance, only a little shaken and defaced by time.

Tho' the memory of Mrs. Aldworth's beauty may have past away, which in a long life of 80 years, is no improbable conjecture, though the bloom and charms of the young St. Leger, may be sought for in vain in the countenance of our benevolent sister, the almost divine character which it pleased heaven to stamp upon her uncommon mind, has left so many memorials behind, that no doubt this part of her history must indeed be blind incredulity.

The truth is, her heart and hand, ever open to the sufferings and to the claims of sorrow and distress, almost prevented supplication by their promptitude to relieve, nor let it be supposed that this spirit-of-beneficence circumscribed a circle round its action, or confined

its influence—no; for though her *brethren* in distress had the first claims on her liberality, it was not the less open or less bountiful to the unenlightened. Best of women, mother to the motherless, friend to the friendless, benignant and generous soul, who from the bosom of affluence didst hear the wretches cry, and fly from the table of luxury, bear comfort to the hovel of wretchedness, wipe the unobtrusive tear from the eye of retired misery. In the active gratification of her hospitable and benevolent heart, she did not neglect the other duties of the craft, she was, as far as she went, a most exemplary Mason, and has presided as master of her lodge, which she headed frequently in masonic order of procession, and it was her custom on those occasions, to precede the Lodge in an open phaeton. Her liberality to masons it is unnecessary to dwell upon, one of whom in distress, never turned his back upon her magnificent and hospitable dwelling unrelieved. One circumstance before we conclude, deserves notice, as it is a handsome lesson to those who boast the superiority of manly discretion and understanding, yet err in this particular. Mrs. A. had such a veneration for masonry, that she would never suffer it to be spoken lightly of in her hearing, nor would she touch on the subject, but with the greatest caution, in company even with her most intimate friends, whom she did not know to be masons, and when she did, it was under evident embarrassment, and a trembling apprehension, lest she may in a moment of inadvertence, commit a breach of masonic duty. Thus lived this pattern of female excellence, we had almost said of human perfection, dispensing, like a principal of good, comfort and happiness to all around her, till He that gave thought proper to call her to participate in the joys of His eternal kingdom. Her death, it is said, was occasioned by the imprudent administration of laudanum in a slight indisposition. We cannot conclude this sketch better than by giving a paragraph which appeared in a print of the day, on occasion of her death.

“On Monday last, died at Newmarket in this county, the Hon. Mrs. Aldworth, the wife of Richard Aldworth, Esq. M. P.—she lived to the age of 80, and such were the effects of her early education, under the good Lord Doneraile, her father, and her own happy disposition, that from her infancy perhaps there passed not a day which might have been distinguished by some one act of her benevolence or charity, she lived for the most part of her time in the country, in the midst of tenants to whom her house afforded the most cheerful hospitality; the meanest of them, when their wants required it, had access to her, and when the indigent or sick called on her,

she never failed to dispense her favours with bounty and humanity, which a large fortune enabled her, and a still larger soul induced her to bestow—indeed, Heaven seemed to have appointed her guardian of the poor, whom she relieved without ostentation. She possessed the fairest sentiments of religion, and as if the manner of the death was meant, as an anticipation of that happiness which awaited her, she spent in slumbers her last hours, those hours so very dreadful in the general, without the least pain or opposition, her mind quite disengaged from a world in which she did her own duty, whilst the tears and lamentations of thousands about her, expressed their feelings for their kind benefactress.

THE WEDDING DAY.

[Communicated.]

And now the solemn rite that binds
In Love forever, kindred minds,
Is sealed in heaven, to crown your life,
With God's choice gift, a virtuous wife :
Let Incense from your altar rise,
To him who rules the earth and skies;
And when you rise or kneel to pray
Remember then your Wedding Day.

Should anxious cares disturb your rest,
Or passions rage within your breast;
Should foes invade to mar your peace
And all your present comforts cease,
Then raise your thoughts to God in prayer,
And then you'll find your God is there,
To wipe your flowing tears away
And bring again your Wedding Day.

And while prosperity attends,
Surrounded by your dearest friends,
And health and peace and joy conspire
To lure your soul with life's desire!
Be watchful, prayerful, humble, pure,
And make your heavenly treasure sure,
For earthly joys must soon decay,
And death succeed the Wedding Day.

And when th' Archangel's trump shall sound,
 And wake the saints beneath the ground,
 O may you burst your mouldering tomb,
 And rise in everlasting bloom !
 And as a star, in heaven shine ;
 And sing with angels Love divine ;
 Till endless ages roll away
 In one eternal Wedding Day.

T.

Dedham, June 1, 1828.

A FRAGMENT.

In the *West* stands our *Doric column* ; on it rests the *plumb, square, and level*, under which is inscribed *STRENGTH !* it being the great support of the masonic edifice : Its capital is enriched with taste and elegance ; and, on its base is written, *Memento Mori !!!*—We have elevated our *Ionic pillar* in the *South* : it is ornamented with *BEAUTY* : On it, the *gauge*, the *gavel*, and the *glass* : Around its shaft,—*Vide ! Audi ! Tace !* and its capital is wrought with curious ornaments of lily, net-work, and pomegranates ; manifesting the *peace, unity, and plenty*, which surround it. In the *East* appears our majestic *Corinthian*. On the architrave of the column....“*Sit lux et lux fuit !*” and on the vase of the capital is engraven *WISDOM*. Here is suspended the *square*, to which is attached the various implements of Masonry ; demonstrative of the equity of a good Mason's heart, and the multiplicity of incentives which excite to virtuous actions.—These are improvements which are essential to us as Masons ; for we hold ourselves morally responsible to HIM, “who holds the reins of the universe in his hands,” “to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity.” We profess brotherly love, relief, and truth. The cardinal virtues are ours ; and our best wishes are, that our actions may at all times, correspond with our professions, and be considered only nominal distinctions, holding the same relation as cause and effect ; the one never to exist without the other. Our wishes are, that our theory and practice may never suffer the “amputating knife” of dissension to pass between them : But, meeting like “wisdom and truth ;” and, like “righteousness and peace” embracing each other ; may they converge to the *point* of duty ; follow the line of benevolence ;

rise in *basso-relievo* on the *superficies* of wisdom, and be manifested in the *solid* enjoyments of rational existence. Should our wishes be answered, we shall *live* like men ! we shall *act* like men ! and when the “king of terrors” comes, vested with his mission, we shall meet him with a smile, bid him welcome, and *die* like men !

THE MOTHER.

TO HER DYING INFANT.

[Communicated.]

Go ! lovely one, yes go to rest,
Where the weeping willows wave ;
And leave the bosom thou hast prest,
For the pillows of the grave.

Go ! lovely one, to earth's embrace ;
Nor wake again to weep ;
Loan in the robes of righteousness,
Thou'lt burst thy dreamless sleep.

Go ! lovely one, why linger here ?
The band must now be riven ;
And thou shalt find a lovelier sphere,
Amid the radiant smiles of Heaven.

S. A. T.

INTEMPERANCE.

—————“ War its thousand slays,
Peace its ten thousand. In the embattled plain
Tho' death exults, and claps its raven wings,
Yet reigns he not even there so absolute,
So merciless, as in yon frantic scenes
Of midnight revel and tumultuous mirth ;
Where, in the intoxicating drought concealed,
Or couched beneath the glance of lawless love,
He snares the simple youth, who naught suspecting
Means to be blest ;—but finds himself undone.

MASONIC INTELLIGENCE.

ANNIVERSARY CELEBRATIONS.

We continue this month our accounts of the celebrations of the 24th June. We are induced to occupy more room with them than their immediate importance would seem to require, from the consideration that, nothing could be presented to our readers, and the public, more conclusive of the prosperity of the institution : nor better calculated to allay the doubts, if any do exist, of its prosperous continuance. The editor of the Albany Record has the following remark on the subject :—" From every region of the country, from New England to Louisiana, and from Maryland to Missouri, we hear of the meeting together of the brethren, to celebrate the nativity of their patron, St. JOHN THE BAPTIST, on the 24th ult. We had feared that the energies of the fraternity would be damped by the continued obloquy of office-hunting mischief-makers ; but our fears were perfectly groundless. True philanthropy can never be awed from its purposes, even if the whole physical force of united nations were arrayed against it ; much less, when the ignorant and the selfish alone are to be found among its opponents. The returns from the different masonic bodies which we have already received, show that not only the talented and respectable portion of the fraternity are at all times ready to publish their feelings toward the institution to the world, but that none of the native energy of freemasonry can be even for a moment, paralyzed by the insidious machinations of any set of men, whose sole aim is to build for themselves a monopoly, on the ruins of one of the oldest and most efficient compacts ever instituted for the melioration of human evil.

The day was celebrated by Solon Lodge, at Athens, county of Greene, N. Y. together with the brethren of the neighboring lodges. An address was delivered by the Rev. Brother Prentiss, which is spoken of in the most approved terms by those who heard it. Having ourselves listened more than once to the masonic eloquence of this worthy divine, we have to regret the diffidence on his part which has ever been so averse to the repeated solicitations of the brethren of their publication. The Catskill Recorder, speaking of this address, pronounces it " replete with useful and encouraging instruction to the brethren."

The day was set apart for the interesting ceremony of laying the corner stone of a new Masonic Hall, in the village of Monticello,

Sullivan county, N. Y. on which occasion an address was delivered by Brother William Soper, Jr. The address was well received by a respectable audience, an unusual portion of which were females. The Rev. Mr. M'Jimsey, and the Rev. Mr. Fish assisted in the exercises of the day.

In Poughkeepsie, in the county of Dutchess, the day was observed with the usual spirit. An appropriate and impressive discourse was delivered in the Episcopal church, by the Rev. Brother Brown of Newburgh. The ceremonies were honored with the presence of men whose talents are not to be put on a parallel, in point of respectability, with the most gifted of the anti-masonic junto, and whose character may be yet more advantageously contrasted with the rotten reputation of the veriest champion for masonic proscription. The Poughkeepsie Encampment of Knights Templars, together with Lafayette Encampment from Hudson, united in the festivities of the day.

The brethren of Clinton Lodge, in Plattsburgh, and its vicinity in the county of Clinton, celebrated the day in the usual style. An oration was pronounced by the Rev. Brother Boyington, of Chazy.

Richmond Lodge in Tompkinsville, Staten Island, observed the day in a simple and becoming manner, at the Pavillion of Brother Davis, Mount Tompkins.

The corner stone of St. John's Church, in Wilkinsonville, (Sutton, Worcester county, Massachusetts,) was laid on the same day, by Sutton Royal Arch Chapter, assisted by Olive Branch Lodge, and members of the neighboring lodges; M. E. Jonas L. Sibley, Esq. presiding.

"To witness the interesting scene," says the National Ægis, "in a village so recently risen into notice, through the exertions of a single individual, and to join in the celebration of the birth day of the great patron of Masonry, St. John the Baptist, called together an unusually large concourse of people. The address, on the occasion, was delivered by the Rev. George Taft, rector of St. Paul's Church, Pawtucket, Rhode Island, and was such as might be expected from that eloquent and faithful preacher."

After the ceremonies were closed, about three hundred sat down to an excellent dinner prepared for the occasion. Many highly respectable guests were present, among whom were M. W. John Carlile, Grand Master of the Grand Encampment of Massachusetts and Rhode Island, and M. W. William Wilkinson, P. G. M. of the Grand Lodge of Rhode Island.

The day was celebrated at Norristown, Pennsylvania, by a very large number of brethren from Philadelphia and the country, together with the members of the lodge in that borough—among whom were the R. W. Brother Kittera, Grand Master, W. Brother Thomas, Grand Secretary, M. E. Companion Riley, Grand High Priest, and other distinguished officers. At twelve o'clock a procession was formed at the lodge room, and proceeded to a church, where a very highly finished and instructive address was delivered by the Rev. and R. W. Brother Bedell, of Philadelphia, Grand Chaplain: after which the craft partook of a dinner prepared for the occasion.

"The whole celebration," says the United States Gazette, "was conducted with that propriety and harmony that should ever distinguish the order, and will tend to increase its claims on public respect."

Lodges No. 1, and 56, united in the celebration of the day at Baltimore, Maryland. The procession moved at ten o'clock from Mason's Hall to the New Baptist Church in Cumberland Street, where a masonic discourse was delivered by the Rev. Brother Howell. Many visiting brethren from the neighboring lodges, No. 16, 100, St. Tammany's Lodge in Hampton, and Comfort Lodge at Old Point.

At Milledgeville, Georgia, Brother Samuel Rockwell, pronounced an Eulogy on our deceased brother and fellow citizen, DE WITT CLINTON, which was attentively listened to by the brethren of the several masonic bodies in that city.

The members of Abraham Lodge and Clark Lodge, in the city of Louisville, Kentucky, met as usual on that day to elect their officers for the ensuing six months. After transacting their business, a procession was formed, by the two bodies, and proceeded to the Presbyterian Church, where an Address was delivered by a reverend brother.

At Winchester, Virginia, the procession was formed agreeably to order, of which the number of masons was about one hundred, embracing the neighboring lodges of Martinsburgh, Brucetown, and Shepherdstown, and other visiting brethren. The new Presbyterian church having been politely offered for the occasion, a discourse was delivered therein, by the Rev. Thomas Jackson, of Leesburgh, accompanied with the usual exercises. The procession then repaired to the foundation of the new Episcopal church, at the corner of Boscowen and Washington Streets, where the corner stone was laid with the usual forms.

The celebration at Franklin, Pendleton county, Virginia, was a novelty for that region. We quote the Winchester Republican of July 4.

“The lodge had recently obtained a dispensation, and this being the first celebration of the kind in this section of the county, it attracted a large concourse of spectators. About forty masons were present, principally from Harrisonburgh, Moorfield and Bath county. The procession formed at eleven o'clock, proceeded with the Harrisonburgh band, and on approaching the court house, where the exercises were to be conducted, was joined by the ladies to the number of about two hundred, who as may readily be conceived threw the jewelled and otherwise artificially ornamented fraternity completely into the shade. On arriving at the court house, and opening to the right and left, the fair visiters passed through the lines, and were conducted to seats by the presiding officers. In the exercises of the day, the delivery of the discourse had been assigned to the Rev. Brother Pendleton, which sudden indisposition having prevented him from performing, a selected sermon was read by Brother J. H. Cravens, of Franklin, and was followed by an address by Brother Samuel H. Davis, of Winchester.

“The exercises in the court house being concluded, the brethren partook of an elegant and abundant dinner, prepared by Brother Cravens, at the Franklin Hotel. Here again the ladies to the number of twenty, united in the more substantial and no less agreeable exercises of the festival. Grace, wit, and beauty, were the presiding deities; and those pleasurable feelings which the influence of these deities ever produce upon the mind of man.”

At Niagara, Upper Canada, the brethren met as usual. An excellent sermon was preached in the Episcopal church by the Rev. Brother Hancock. After the service, the brethren of Lodge No. 4, a number of visiters, and several of the most respectable gentlemen of the town sat down to an elegant dinner at Angel Inn. The day passed off in harmony and good feeling, and the brethren and friends separated at an early hour highly satisfied.

In Franklin, Missouri, the brethren of Franklin Union Lodge, together with Brownville Lodge and some few transient brethren from the vicinity, met to celebrate the day with the usual festive rights and honors. The officers of Howard Chapter, the second organized in the state, were duly installed at the same meeting. A sermon was pronounced on the occasion, and a numerous and respectable party sat down to the dinner prepared by Brother Means.

Celebration at Claiborne, Ala. On Tuesday 24th inst. the celebration of the festival of St. John the Baptist, and the dedication of the new Masonic Hall, took place in this town, in due form.

At 9 o'clock A. M. the brethren assembled at the old Lodge room, and at 11 o'clock a procession was formed, by brother J. W. Moore, Marshal of the day. On the arrival at the new Hall, a hymn was sung.

An invocation was then made by the Rev. Mr. Porter, of the Presbyterian Church, the Grand Chaplain not being present.

An elegant and appropriate oration was then delivered by brother J. Dellet; the ceremonies of dedication were then performed by brother J. Dellet, the Grand Master being absent.

The Hall was filled with a collection of ladies and other spectators; among whom were about twenty or twenty five clergymen, of various denominations; who assisted in the celebration.

After the conclusion of the ceremonies the spectators retired; and the brethren, together with many of the Rev. Clergy, again formed a procession and proceeded to the Hotel of brother L. Moore, where they partook of a sumptuous entertainment.

The following is among the toasts drank on the occasion.

The Rev. Clergy who have assembled this day to assist in dedicating the Temple--in defiance of an uncharitable prejudice they have approbated the principles of the generous Giblumites, who, without fee or reward, came up to assist in rebuilding the Temple of the Lord their God.

Immediately after this toast the Rev. H. F. Porter arose and delivered the following appropriate address.

Permit me, Mr. President, to express, in behalf of my clerical brethren, the satisfaction which the transactions of this day have afforded them; and to assure you that the courtesy, which you have been pleased to extend to them, is duly appreciated. The consideration that they have participated in the dedication of a temple, erected as they are assured, to the cause of virtue and humanity, is ample compensation for the very humble part they have sustained, in the interesting ceremonies of the day. You will now allow me, although unaccustomed, and somewhat opposed, to the practice of giving toasts, to tender one, which I hope will not be considered indecorous.

The Members of the Masonic Order.—May the avowed principles of the society regulate their conduct, and may they at last be admitted to a residence in the Temple above.

Celebration at Buffalo.—Agreeably to previous arrangements, the members of the Buffalo and Black Rock Lodges celebrated the anniversary of St. John the Baptist on Tuesday. The day was highly auspicious, and the numerous and very respectable assemblage of brethren from the neighbouring towns, from Batavia, and from Canada, rendered the meeting truly gratifying and imposing. The procession was formed at 12 o'clock, under the direction of the marshals, Brothers Powell and Wilcock, and moved in Masonic order to the Presbyterian meeting house, which had been politely offered for the occasion, where the services of the day were performed. An address, characterised by mildness and sound argument delivered by Brother Henry Brown of Batavia, and the Rev Brother Spencer officiated as Chaplain. After the conclusion of the services at the church, the procession was again formed, and repaired to a bower erected in the park, where the fraternity sat down to a sumptuous dinner, prepared by Brother H. James; after which they returned to their Hall where they were dismissed.

Celebration at Canton, Ohio.—The anniversary of the birth day of St John the Baptist was celebrated in this place by Canton Lodge No. 60, and brethren from neighbouring Lodges. The number present was 84. A procession was formed at the Academy and proceeded to the German Church, where a sermon was delivered by Rev. Br. Jehu Brown, and an oration by Br. Luther L. Foote. An ode prepared for the occasion by Br. Wm. Bowen, was sung, accompanied with excellent instrumental music by a choir under the superintendence of Br. L. B. Gitshell. The procession again formed and proceeded to Br. James Allen's, where an excellent repast was served up, of which all partook. The day closed in harmony, the warmest feelings of friendship having been interchanged among the brethren of the different Lodges who had honored the day with their presence.

In Zanesville, Ohio, the Members of Amity and Lafayette Lodges, together with a number of visiting brethren, amounting in all to above ninety, convened at the lodge room at an early hour, and formed a procession which moved to the Presbyterian meeting house accompanied with an excellent band of music, the whole under the direction of brother D. Convers, Marshal. The service was commenced with an appropriate prayer, by the Rev. Mr. Baldwin, and sacred music by a choir of ladies and gentlemen, after which an excellent oration was delivered by Br. D. Spangler.

The day was celebrated in the village of Owego, Tioga county, N. Y. in a suitable and becoming manner.

HONOR TO THE DEAD.

The Masonic brethren of Coats' Lodge, No. 76, of Easton, having resolved to remove the remains and erect a monument to the memory of their deceased brother Dr. JOHN COATS, a native of the State of Pennsylvania, long a valuable and beloved Citizen of that town, and first Grand Master of Masons in the State of Maryland, who departed this life about eighteen years ago, and was interred in what is now called Potters' Field near Easton, a plain and neat Obelisk designed and executed by Wm. Steuart, Esq. of the City of Baltimore, R. W. Deputy Grand Master of the Grand Lodge of Maryland, had been erected on a lot, purchased by Coats' Lodge, in Christ Church Burial Ground, and the Ceremony of removing the remains of the deceased to that place was performed on Wednesday the 23d ult. by Coats' Lodge, assisted by the R. W. Grand Lodge of Maryland, and numerous visiting brethren. At an early hour the brethren assembled and marched to Potters' Field, where the remains of Dr. Coats had been taken up by a committee of brethren and placed in a handsome Coffin prepared for that purpose. Masonic Grand honors were given on arriving at that place, and the procession returned to the Episcopal Church in the following order.

Tyler with a drawn Sword.

MUSIC.

Entered Apprentices.

Fellow Crafts,

Master Masons.

Stewards with White Rods.

Architect

Building Committee.

Deacons, blue rods.

Secretary and Treasurer,

Senior and Junior Wardens.

The Holy Writings, Square and Compass, borne on a Black Cushion
by four Master Masons.

Chaplain.

Past Master of Lodges.

MASTER.

CORPSE.

Three Bearers.

Three Bearers.

The Grand Lodge of Maryland.

After the funeral services the brethren and a crowded audience were addressed in a sermon by the Rev. Bro. TIMOTHY CLOWES.

Marshal—Blue Sash.

Marshal—Blue Sash.

After Divine Service the Procession moved to the Burial Ground, accompanied by Solemn Music from Mr. Roundtree's excellent Band, from Baltimore. The remains of Dr. Coats were Committed to the vault adjoining the monument, with Grand Masonic Honors, and after a prayer to the throne of Grace, the W. Master of Coats' Lodge, Bro. Wm. Hayward, Jr. delivered a masonic charge on the occasion, in which he introduced a slight view of the cause of the erection of the Monument to the deceased, passed a handsome eulogium on his character as a man, a mason and a patriot. Thus closed the ceremonies of the day.

CIRCULAR.

GRAND ENCAMPMENT OF KNIGHTS TEMPLARS AND THE APPENDANT ORDERS, FOR THE STATE OF NEW-YORK.

At an annual communication held at St. John's Hall in the City of New-York, 6th June 1828, the following Preamble and resolutions were unanimously adopted.

Whereas it has been communicated to this Grand Encampment, that a person by the name of J. H. C. Miller, styling himself as Th. Ill. Pref. of the "Order of the Holy Cross" has been and is at this time engaged in conferring on sundry persons in this City and State, the said "Order of the Holy Cross," and whereas the said Miller has issued his Circular giving information, that a convocation of said order, would be held in the City of New-York on the first day of June inst. for the purpose of taking into consideration the propriety of organizing a *Sovereign Council* of the said "Order" for the "*District of the United States of America.*" Which from a copy of their printed proceedings in the possession of this Grand Encampment, it is evident that such convocation was held on the day appointed, a *Sovereign Council* formed, and Subordinate Councils in this, and in the State of New Jersey, with the names of their officers also announced. And whereas this Grand Encampment altogether denies the power and authority of any man or body of men, to make innovations in or upon, the regular established orders of Masonry, by the introduction of clandestine degrees, therefore and with a view to aid in suppressing and preventing the evils arising from the many attempts made by unauthorized men, of aggrandizing themselves, to the great injury of the Fraternity at large:

Resolved, That the Subordinate Encampments, under this jurisdiction, and the members thereof, be instructed strictly to adhere to, and observe

the following regulations, viz—*First*, any Knight Templar who may have received the said “Order of the Holy Cross,” or any other clandestine degree “called *Masonry or Knighthood*,” is required to withdraw himself therefrom and hereafter to hold no communion with any man or body of men, who may belong to, or be in any wise engaged therein.

Second, No Encampment under this jurisdiction, shall be permitted to allow any Knight Templar, who shall refuse to support the foregoing regulations, to be admitted within their body, either as a visitor, or member.—*Third*, nor shall any candidate for the orders of Knighthood, as conferred under this jurisdiction, who may have been induced to receive any clandestine degrees, be received until he or they shall first have renounced all connections therewith.

And in order that the true intent and meaning of the foregoing regulations may not be misconstrued, it is further *Resolved*: That this Grand Encampment, acknowledge no degree or degrees of Masonry, or order of Knighthood, excepting those heretofore regularly conferred, under and by authority of the following constituted authorities in the United States of America, and those of corresponding rank in foreign Countries, viz:

The Grand Consistory—the General Grand Encampment, and the General Grand Royal Arch Chapter of the United States,—Grand Councils of Royal and Select Masons, and the grand Lodges of the several States.

ALSO,

Resolved, That the Grand Recorder be directed to address a copy of the foregoing Preamble and Resolutions, to the several constituted Masonic authorities throughout the United States, requesting their co-operation in suppressing the introduction of clandestine and self created degrees of Masonry or orders of Knighthood.

Extract from the Minutes,

LEBBEUS CHAPMAN, *Grand Recorder*.

Grand Lodge of Maryland.—Officers for the ensuing year. Benjamin C. Howard of Baltimore, Grand Master; William Stewart, of Baltimore, Dep. G. Master; Otho H. Williams, of Hagerstown, Sen. G. Warden; Dennis Claube, of Anapolis, Jun. G. Warden; Thomas Phenix, of Baltimore, G. Secretary; Edward G Wood-year, of Baltimore, G. Treasurer.

Cumberland Lodge, No. 8, Nashville Ten.—Officers installed June 24, 1828. James R. Putnam, Master; Henry R. Cartmell, Senior Warden; Edmund Lanier, Junior Warden; Enoch Welborn Secretary; James W. McCombs, Treasurer; Kendall Webb, Stewart and Tyler.

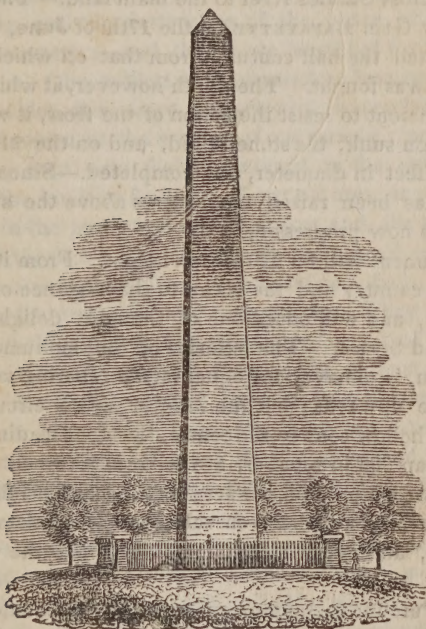
THE AMARANTH.

VOL. I.

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NO. VI.

BUNKER-HILL MONUMENT.



In our June number, (page sixty-five) we gave a view of the old monument, erected by King Solomon's Lodge, in honor of our illustrious brother, Gen. Joseph Warren. We now present our readers with a correct drawing of the new monument, as it will appear when finished. In describing it, we shall quote our friends of the Evening Bulletin and the Times:—The site of the monument is not far from that of the old Tuscan pillar erected in memory of Gen. Warren, in 1783, by his Masonic brethren, but now demolished. It is about two miles from the centre of the city of Boston, on

an open piece of ground, elevated about 70 feet, commanding a full view of the city and its harbour, and an extensive and beautiful prospect of the surrounding country. Looking east, the spectator beholds before him in the distance, a great portion of Boston harbor, gemmed with numerous islets, and alive with swarms of naval craft of all classes, moving in various directions, and exhibiting a singularly animated contrast to the tranquil forest and mountain scenery, interspersed with quiet villages, in the rear ground.—A little to the right, rises the now magnificent metropolis, spreading its neighbourly bridges across Charles river to the main land.” The corner stone was laid by Gen. LAFAYETTE on the 17th of June, 1825, the day that completed the half century from that on which the battle of Bunker Hill was fought. The depth however, at which it was laid, being insufficient to resist the action of the frost, it was taken up, the foundation sunk, the stone relaid, and on the 21st July, 1827, the base, 50 feet in diameter, was completed.—Since that time the monument has been raised ten courses above the surface of the earth, and is now progressing.

The monument will be 220 feet in height. From its summit, the surrounding country and the ocean to the distance of many miles, may be seen, and will afford one of the most delightful prospects in the United States. The exterior of the monument, “it is already known, is to have four equal faces, tapering very gradually from its base upwards; but the interior wall is circular, between which and a hollow cone in the centre, the steps leading to the summit, more than 300 in number, are to be fixed.”

The association own fifteen acres of land around the monument, which has already advanced in value very considerably from the original cost, and every step taken to complete the work, increases its value.

Five acres around the monument are to be ornamented with trees, which will form a beautiful promenade.

MIND.

Wo for those who trample o'er a mind !
A deathless thing.—They know not what they do,
Or what they deal with !—Man perchance may bind
The flower his step hath bruised ; or light anew
The torch he quenches ; or to music wind
Again the lyre-string from his touch that flew—
But for the soul !—oh ! tremble and beware
To lay rude hands upon God's mysteries *there*.—*Hemans*.

FREEMASONRY,

ITS PRESENT CONDITION—SOME OBJECTIONS CONSIDERED, &c.

There are many candid and liberal individuals, out of the pale of the Masonic Institution, who have felt and still feel an interest in its welfare and prosperity ; who have regarded the torrent that has been rushing against it for the last two years, we may say, “with fear and trembling ;” they have feared the predominance of a spirit of persecution, which, at one time, seemed to threaten not only the annihilation of the Order, but the disorganization of civil society, and the destruction of the peace of a large section of the country ;—and they have trembled for the safety of that Institution, (the noblest ever planned by human means,) the blessings of which they were competent to appreciate. We say, *they* feel an interest in the welfare of our society ; nor do we stop here :—Every man, who feels an interest in the cultivation and diffusion of the kindlier feelings of our natures, in the extension of charities, in the protection of the widow and the future happiness of the fatherless ; who rejoices in the spread of those noble precepts given us in the volume of inspiration ; feels, *deeply* feels, an interest in the prosperity of Freemasonry. They are solicitous, particularly at this time, to be correctly informed of its condition, and of the progress its enemies have made against it. Nor are they alone. Its friends abroad, its members at home, are more solicitous than even they : they are more intimately connected with its concerns and feel more deeply interested and are more seriously affected by any changes that may occur in its government and policy. To allay any misapprehensions that may arise in either, from the falsehoods and slanderous aspersions in circulation, is our present object. We have been for some years, close observers of the Institution, and probably understand its present condition better than those whose means of information are less ample, and whose attention has been more diverted from the subject.

To contend that the Institution has not been affected by the excitement, would be contending for that which is far from the truth. It has been seriously affected. It has been misrepresented and decryed as a nuisance in the land ; and, inasmuch as this libel has gained credence, it has sustained injury. Many of the streams of its usefulness have met with a temporary check ; the objects of its beneficence have suffered ; the number of its enemies has been augmented. But that it will eventually reap advantage from this

persecution, is a point for which we contend. It has been effectually purified by the seceding of some and the expulsion of others, of its unworthy members. The Lodges have learned a lesson of wisdom; they have learned to be more cautious in the admission of members, and more strict in their discipline. It is not the *number*, but the *character* of its disciples, that gives dignity and permanency to any society. In the state of New York, the business of the Institution has been, in a degree paralysed; but a reaction is now taking place: the people are beginning to view the subject in a different and more correct light: the excitement is subsiding, and the brethren are returning to their labours. In the city of New York, we are credibly informed, the prospects were never more encouraging. Some of the Lodges have already from five to fifteen candidates to receive the degrees the ensuing autumn: among these, are some of the first men in the city. In the southern and western States, Masonry is equally flourishing. In the eastern States the excitement has produced no effect of consequence. There have been a few disaffected members in Vermont; but their *loss* is a *gain*. So, let us turn either way, and we find the Institution still pursuing the same honorable and prosperous course. These remarks are offered for the information of our friends, and not as a discouragement to our enemies: *they* might require stronger evidence than general terms, but we write not for them.

In considering the four following popular objections to the Institution, we shall be excused if we adopt the arguments of another. So that the objections of our enemies are well met, we conceive it a matter of no consequence that the same course of reasoning has served on a different occasion.

It has been said, "That by such a numerous society of men, cabals may be formed against the peace of states, that government may be destroyed by them, and revolutions effected." But nothing of this sort is to be dreaded from masons, who are constantly taught to be subject to the civil powers, and never to be concerned in plots or conspiracies against the well being of the nation. Indeed, the the most convincing of all proofs, that states have nothing to fear from them, is, that kings and rulers of nations are members of the society, and its warmest patrons and protectors. No political subject can be discoursed of in the assemblies of masons, or religious ones agitated; which is a full answer to another accusation, viz. that the principal design of their meetings is more freely to discuss subjects of politics and religion.

The secrecy of Freemasons has been also made an objection. It has been urged, "If your institution had nothing in it disgraceful to

yourselves, or injurious to the world; if it really were that system of wisdom and virtue which you so loudly declare it to be, why do you confine the knowledge of it to a few? why do you not rather, like the *real* friends of mankind, make it universally known, that its benefits may be universal?" That secrecy is a virtue of the most important kind, recommended in all ages by the wisest and best of men, cannot be contradicted; nor can it be denied, but that in all ages there have been societies, who have had secrets, which they have not indiscriminately revealed, but have disclosed to those only whom they thought worthy to be associated with them. Do we not daily see corporations, secret committees, privy councils, &c. bind themselves to secrecy without censure or reproach? why then should not Freemasons enjoy the same liberty, without incurring the most illiberal reflections? That Freemasonry contains nothing in it disgraceful to individuals, or injurious to the world, must be believed by every candid person, when he sees its cause zealously supported by the benefactors of mankind, the virtuous, the honourable, and the wise. Besides, the door of masonry is shut only to the unworthy: he who believes in the architect of the universe, and shows by his own conduct, that he thinks the moral law ought strictly to be observed, will by proper application, find it open; will be received with fraternal affection, and be enlightened with the full knowledge of our mysteries.

Another objection is, "That men who, before they were Freemasons, were lovers of sobriety, and a domestic life, have afterwards been intemperate, and fond of resorting to the taverns, and other places of public entertainment." If any real foundation were ever given to this objection, it must be by men who have shut their ears to the earnest and repeated admonitions of their order; which, though it indulges rational gaiety, forbids, in the strongest manner, irregularity and intemperance. The ingenuous will not form their opinions of any institution from the bad practices of a few of its professors:—they know how prone to error human nature is, and are convinced that even divine directions will not always keep unstable man in the path of virtue.

The last objection that will be mentioned is, "That women are excluded from our order." An objection, from which calumny has taken occasion to draw inferences the most injurious and unjust; but which, however they might have operated at a time when the female mind was less enlightened than it now is, make at present no ill impression upon that lovely sex. They know that the not admitting them into our Institution is not singular, but that they are

likewise excluded from the priesthood, from universities, and from many other particular societies. They are well convinced that none esteem and love them more than Freemasons ; and many there are, who will acknowledge to the honour of the order, and the utility of its precepts, that it has made those with whom *they* have been connected, what it ought to make all, more faithful lovers, and more affectionate husbands.

These, and all other accusations, brought against Freemasonry, are incapable of doing it *real* injury. Floods of calumny and ignorance may arise, and storms of opposition beat violently against it, but shall not shake it, for it is founded upon a rock : the immoveable rock of truth and virtue. *That*, however, which must recommend it to the unenlightened, must be the good effects it produces on the lives of its followers. Let every mason, therefore, remember that his good or bad behaviour will not affect his own reputation only, but the reputation of the whole *society*.

The anti-masons believe their cause much strengthened by the fact that, they have been joined by some clerical gentlemen, *professing* themselves to have been members of the fraternity. So it would be, were they joined by men of character, intelligence and piety ; men whose consciences were not as elastic as the air they breathe ; whose principles were not as variable as the weathercock—whirled about by every popular breeze. It is not necessary for us to enlarge on this point ; the remarks in our last number will suffice for the present. We will add, however, the substance of a conversation had with one of these anti-masonic clergymen, and leave the intelligent reader to judge on what grounds their opposition is predicated.

Mason.—How long have you been a mason ?

Clergyman.—Six or eight years.

M. Are you sure you have paid sufficient attention to the subject to warrant you in saying you *know* all about the degrees of which you speak, and especially the obligations ? *C*. Yes.

M. Have you not advocated Masonry before the world, and especially against the objections of religious people ? *C*. Yes.

M. Have you not, on *public occasions*, laboured to prove the agreement of Masonry with Morality and Religion ?

C. Admitted.

M. Have you not, when convenient, (and sometimes at much inconvenience) attended the meetings of Lodges and declared that your good intentions were strengthened by so doing ?

C. Yes.

M. Did you entertain the belief, (previous to the late excitement,) that the obligations you were under, required you to wrong your conscience ; or, were they repugnant to your views of justice and humanity ? *C.* No.

M. Do you *know* that Masons have generally supposed they were obliged to commit violence on any one, in order to a faithful discharge of their duty to the craft ? *C.* Cannot say.

M. Are you not apprehensive that you have yielded to temptation, in a moment of powerful and strange excitement ?

C. May be so.

M. Has not *popularity* or *interest* some agency in this case ?

C. Think not.

M. Do you not see that in the estimation of some, *from whom you expect benefit*, the course you have taken will help you ; and have you no reasons to believe you are yielding to a supposed present good, rather than obeying the *deliberate and calm* convictions of your *own mind* ? Hesitates.

M. Have you not understood that Masons were as *free* to exercise their judgment as other men ?

M. Have you ever done *any*, and if so, how *many* bad acts in obedience to your *pretended* masonic obligations ? Silence.

M. Now, from a review of this matter, do you not see that you have had one opinion in your *calm*, and another in your *excited* moments ? On which would you most rely ?

C. I will think further on the subject ; for the present we will waive it—I am afraid of excitement.

M. *So am I*—and this is believed to be the true ground of the trouble.

The reader will perceive that we have got our clergyman into a dilemma, out of which he will find it difficult to extricate himself ; but it is just such a one as every clergyman, who has abnegated the Institution, must fall into. We doubt the *motives* of any minister, who has, for years, been a member of the Masonic family ; who has been constant in his attendance on the Lodges ; who has advocated it in public and in private, and who has given it the sanction of his character and influence ; we say we doubt the *motives* of such a man, when, in a time of general excitement, he comes forward and denounces the Institution as immoral and licentious. Does he say, he has been *deceived* and *deluded* for the many years he has been a mason ? We reply, the man is destitute of those faculties allotted to human nature, and his judgment in the present case, is not to be relied on. Does he not set up this plea, then we

say, he has, for this length of time, been a hypocrite and practised the basest deception, not only as regards his masonic brethren, but the public in general; or, place it in another light, and presume he was honest and sincere, in his devotions to the fraternity, and the conclusion is inevitable, that, he must *now* be a dissembler, unworthy of trust or confidence; a dishonored christian and profligate libeller. We care not a rush on which ground he establishes his defence.

We are again indebted to that excellent and candid paper, the Bunker-Hill Aurora, (the editor of which, the reader will bear in mind, is *not* a mason,) for the following remarks: "We have said that the popular excitement, got up by extraneous means, by falsehood, by deception, by various expedients, base enough in all conscience *if false*, resorted to for the express purpose, has given in local situations, a decided majority against the craft: and why? It is well known, by those conversant with the subject and acquainted with the circumstances of the excitement, in the western part of N. Y., that a great many persons have been obliged to profess themselves the enemies of masonry and masons, to shield them from the violence of the mob: composed of men of no education, who know nothing of masonry, except that Morgan was *murdered* by its professors and that they will annihilate our government in their secret conclaves, &c.! that they plot treason, make widows and orphans; destroy their enemies, act over unmeaning mummery, &c.! and all this ridiculous nonsense has been instilled into their minds by those who do know better, for purposes which the world must appreciate hereafter. It is also well known that men of respectability have been forced to renounce masonry in the same section of the country, from fear of bodily harm; and that others have been obliged to renounce it or lose their business entirely. But all this can give no adequate idea of the excitement which has prevailed—an excitement which could never be sustained by *intelligent* people, for it would be utterly impossible to dupe them so long. One argument is to our mind sufficient of itself to sustain us in our opinion of the Masonic Institution, and that is, —*if one half were true that is said against it, it would have been totally extinct long before now; it could not have sustained itself*—it is impossible—when the fact, of which we have daily and indubitable evidence, is, that the Institution never was making greater progress in our country than at the present time.—This, we repeat, is of itself enough to make us pause, and look closely into the evidence against a fraternity of such long and high standing; through so many ages, and amongst the best of men of all ages,—pillars of the craft and ornaments of the world.'

THE TEMPLE OF THE MIND.

———He knew
Himself to sing, and *build* the lofty rhyme.—*Milton*.

When the great Architect divine,
First framed the world with rule and line,
And turned the golden compasses
To circumscribe this earth of his,
The morning stars together sang,
And heaven's high arch with praises rang.

Then rose the mountains o'er the lea,
Then flowed the rivers to the sea,
And rolled the clouds, and fell the showers,
And flushed the fruit, and bloomed the bowers,
And birds, and beasts, and upright man,
Completed the primeval plan.

Then men began with rule and square,
To build Jehovah altars fair—
Fair, but in various orders set,
Of temple, mosque, and minaret,
As light and knowledge o'er the soul
Of heaven's votaries deign'd to roll.

Rich was the temple framed of old,
Of Hermon's cedars, lined with gold,
By princely architect of Tyre;
And bright the fanes of Sun and Fire,
Built many an hundred years ago
In Ind, or western Mexico.

But fabrics formed by human hand,
Though they in noblest grandeur stand,
On lofty pillars rich and rare,
Of burnished gold can ne'er compare
With living temples, pure and fine,
Built by the architect divine.

Let us, who live in later days,
To God a nobler temple raise,
With corner stone deep laid in youth,
While Knowledge, Temperance, and Truth,
In all their fair proportion bind
That nobler Temple of the Mind.

Let Fortitude the basis be,
And high Resolve the plethory;
The stones shall be of Reason's proof,
Celestial Love shall form the roof;
And Prudence at the threshold stay,
To drive each vagrant guest away.

Two columns in the front shall stand,
Each formed by wisdom's plastic hand:
Truth, with her celestial ray imbued,
And heaven-aspiring Rectitude;
The door shall move itself, alone,
And virtue form the threshold stone.

Within shall seven pillars shine,
The purest produce of the mine;
Religion, Honor, Gratitude,
Devotion, with heaven's light endued;
Friendship and purity sincere,
And understanding right and clear.

Three shining seraphs there shall meet,
With raiment flowing round their feet;
Faith, with her clear and ardent eye,
That views a vesta through the sky,
And Hope, with features mild and bland,
And steadfast anchor in her hand;
And in the midst sweet Charity,
Fairest and brightest of the three.

The work must be all finished fair,
For no rough ashler shall be there;
No stone unpolish'd from the mine,
But all with purest lustre shine.
With gems, and gold, and sapphires bright,
And Diamonds sparkling like the light.

Such was the temple that of old,
The prophet bard in song foretold,
When standing upon Carmel's brow,
He saw the river roll below;
And, rapt in vision, told how free
The mansion of his mind should be.

Then, brethren, let the rule and square,
The justness of your lives declare;

The level mark your perfect way,
 The trowel smooth your work by day,
 And all your words and actions shine
 Upright as is the plummet's line.

The sun at morn shall lend his ray
 To guide the laborers of the day;
 Nor shall the Moon and Stars by night,
 Withhold their kind and needful light,
 That your work may be finished here,
 When the Grand Master shall appear.

THE SERPENT OF RHODES,

OR THE INTREPID KNIGHT.

In the fourteenth century, an amphibious animal, a sort of serpent or crocodile, caused much disorder in the Island of Rhodes by its depredations, and several inhabitants fell victims to its rapacity. The retreat of this animal was in a cavern, situated near a morass at the foot of Mount St. Etienne, two miles from Rhodes. It often came out to seek its prey, and devoured sheep, cows, horses, and even the shepherds who watched over the flock.

Many of the Knights of St. John of Jerusalem, had essayed to destroy this monster; but they never returned. This induced Phelion de Velleneuve, the Grand Master of Malta, to forbid all the knights, on pain of being deprived of their habit, from attacking it, or attempting any further, an enterprise which appeared to be above human powers.

"All the knights obeyed the mandate of the grand master, except Dien Donne de Gozen, a native of Province, who, notwithstanding the prohibition, and without being deterred by the fate of his brethren, secretly formed the daring design of fighting this savage beast; bravely resolving to deliver the Isle of Rhodes from such a calamity, or perish in the attempt. Having learned that the serpent had no scales on its belly, upon that information he formed the plan of his enterprise. From the description he had received of this enormous beast, he made a wooded or pasteboard figure of it and he endeavoured to imitate its terrifick cries. He then trained two young mastiffs to run to his cries, and to attach themselves immediately to the belly of the monster, while he, mounted on horseback, his lance

in his hand, and covered with his armour, feigned to give it blows in several places. The knight employed himself many months in this exercise, at the Chateau de Gozen, in Langudoc, to which he had repaired; and when he had trained the mastiffs sufficiently to this kind of combat, he hastened back to Rhodes.

Having first repaired to Church, and commended himself to God, he put on his armour, mounted his horse, and ordered his two servants to return to France, if he perished in the combat; but to come near him if they perceived he had killed the serpent, or been wounded by it. He then descended from the mountain of St. Etienne, and approaching the haunt of the serpent, soon encountered it.—Gozen struck it with his lance, but the scales prevented its taking effect.

He then prepared to redouble his blows, but his horse, frightened by the hisses of the serpent, refused to advance, and threw himself on his side. Gozen dismounted, and accompanied by his mastiffs, marched sword in hand, towards this horrible beast. He struck him in various places, but the scales prevented him from penetrating them. The furious animal, by a blow of his tail, knocked down the knight, and would certainly have devoured him, had not his two dogs fastened on the belly of the serpent, which they lacerated in a dreadful manner. The knight, favored by this help, rejoined his two mastiffs, and buried his sword in the body of the monster; which, being mortally wounded, rushed on the knight, and would have crushed him to death by its weight, had not his servants, who were spectators of the combat, come to his relief. The serpent was dead, and the knight had fainted. When he recovered, the first and most agreeable object which could present itself to his view, was the dead body of his enemy.

The death of the serpent was no sooner known in the city, than a crowd of the inhabitants came out to welcome their deliverer.—The knights conducted him in triumph to the Grand Master, who, however, considered it a breach of discipline, unpardonable, even on such an occasion; and, regardless of the entreaties of the knights and the important service that Gozen had rendered, sent him to prison. A council was assembled, who determined that he should be deprived of the habit of his order for disobedience. This was done; but Velleneuve, repenting of his severity, soon restored it to him, and loaded him with favors."

SEPTEMBER.

BY JAMES GRAHAME.

GRADUAL the woods their varied tints assume ;
The hawthorn reddens, and the rowan-tree
Displays its ruby clusters, seeming sweet,
Yet harsh, disfiguring the fairest face.

At sultry hour of noon, the reaper band
Rest from their toil, and in the lusty stook
Their sickles hang. Around their simple fare,
Upon the stubble spread, blythesome they form
A circling groupe, while humbly waits behind
The wistful dog, and with expressive look,
And pawing foot, implores his little share.

The short repast, seasoned with simple mirth,
And not without the song, gives place to sleep.
With sheaf beneath his head, the rustic youth
Enjoys sweet slumbers, while the maid he loves
Steals to his side and screens him from the sun.

But not by day alone the reapers toil:
Oft in the moon's pale ray the sickle gleams,
And heaps the dewy sheaf;—thy changeful sky,
Poor Scotland, warns to seize the hour serene.

The gleaners, wandering with the morning ray,
Spread o'er the new reaped field. Tottering old age,
And lisping infancy, are there, and she
Who better days has seen.—

No shelter now
The covey finds; but, hark! the murderous tube,
Exultingly the deep mouthed spaniel bears
The fluttering victim to his master's foot:
Perhaps another, wounded, flying far
Eludes the eager following eye, and drops
Among the lonely furze, to pine and die.

THE APPAREL AND JEWELS OF MASONS.

[From Manuscript Compilations.]

Masons,—as one of their first principles professes innocence,—put on white apparel, as an emblem of that character which bespeaks purity of soul and guiltlessness of purpose.

Whilst the Apron, with which we are clothed, indicates a disposition of innocence and belies not the wearer's heart, let the ignorant deride and scoff on. Superior to the ridicule and the malice of the wicked, we will enfold ourselves in the garb of our own virtue, and, safe in a self-approving conscience, stand unmoved amidst the persecutions of adversity. The raiment which truly implies the innocence of the heart, is a badge more honorable than ever was devised by kings. The Roman Eagle, with all the orders of knighthood, are inferior. They may be prostituted by the caprice of princes ; but innocence is innate and cannot be adopted.

To be a true Mason is to *possess* this principle ; for the apparel which he wears, is an infamy to the apostate and only shews him forth to shame and contempt.

Our Jewels, as ornaments, imply that we try our affections by Justice and our actions by Truth : as the square tries the workmanship of the mechanic, that we regard our mortal state, whether it is dignified by titles or not, whether it be opulent or indigent, as being of one nature in the beginning, and of one rank in its close. In sensations, passions and pleasures ; in infirmities, maladies and wants, all mankind are on a parallel. *Nature* hath given us no superiorities : 'tis *Wisdom* and *Virtue* that constitute superiority. From such maxims we make estimates of our brother, when his calamities call for our counsel or our aid.—The works of *Charity* are from sympathetic feelings ; and *Benevolence* acts upon the level.—The emblem of these sentiments, is another of the jewels of our society.

To walk uprightly before heaven and before men, neither inclining to the right or to the left, is the duty of a Mason ; neither becoming an enthusiast or a persecutor in religion ; nor bending towards innovations or infidelity.—In *civil government*, firm in our allegiance, yet steadfast in our laws, liberties and constitution—In private life yielding up every selfish propensity ; inclining neither to avarice or injustice ; to malice or revenge ; to envy or contempt with mankind ; but as the builder raises his column by the plane and perpendicular, so should the Mason carry himself towards the world.

To rule our affections by justice and actions by truth, is to wear a *Jewel* which would ornament the bosom of the highest potentate on earth ;—human nature has her impulses from desires which are often too inordinate ;—love blinds with prejudices, and resentment burns with fever, contempt renders us incredulous and covetousness deprives us of every generous or humane feeling. To steer the bark of life upon the seas of passions, without quitting the course of rectitude, is one of the highest excellencies to which human nature can be brought, aided with all the powers of philosophy and religion, yet, merely to act with justice and truth, is not all that man should attempt ; for even that excellence would be selfishness ; that duty is not relative, but merely proper—it is only touching our own character and doing nothing for our neighbour ; for justice is an indispensable duty in each individual. We were not born for ourselves alone, only to shape our course through life in the tracks of tranquility, and solely to study that which should afford peace to the conscience at home ;—but men were made as mutual aids to each other ; no one among us, be he ever so opulent, can subsist without the assistance of his fellow creatures ; nature's wants are numerous, and our hands are filled with very little of the warfare of necessity ;—our nakedness must be clothed ; our hunger satisfied ; our maladies visited. Where shall the proud man toil for sustenance, if he stand unaided by his neighbor ? When we look through the varied scenes of life, we see our fellow creatures attacked with innumerable calamities ; and were we without compassion, we should exist without one of the finest feelings of the human heart.

To love and to approve are movements in the soul of man which yield him pleasure ; but to pity, gives him heavenly sensations ; and to relieve, is divine. *Charity* thus has her existence : her rise is from the consciousness of our similarity in nature. The Level, on which mortality was created in the beginning, is in sympathetic feeling with the affections of the heart ; breathing love towards our brother, coupled with the touch of original estimation in our minds ; which proves all our species to be brethren of one existence. Its conclusion is from comparison, producing judgment. We weigh the necessities of our suffering fellow-creatures by our natural equality : by compassion, our sympathy and our abilities ; and dispense our gifts from affection. Pity and pain are sisters by sympathy.

To be an upright man, is to add still greater lustre to the mason's character. To do justice and to have charity, are excellent steps

in human life ; but to act uprightly gives a superlative degree of excellence ; for in that station we shall become examples in religious, in civil and in moral conduct. It is not enough that we are neither enthusiasts nor persecutors in religion, neither bending towards innovation or infidelity ; not to be in the *passive* only, but we should appear in the *active* character ; we should be zealous in good works. In civil matters, we should not only submit to, but execute the laws of our country ; obey all their ordinances, and perform all their precepts ; be faithful to the constitution of the country, and true soldiers in defence of our liberty and independence. In morality, it is required of us not only that we should not err by injuring, betraying, or deceiving ; but that we should do good in every capacity in that station of life wherein kind providence has placed us.

By such metes let the Mason be proved, and testify that his *emblematical jewels* are ensigns only of the inward man. Hence he will stand approved before heaven and before men ; purchasing honor to his profession and felicity to the Professor.

THE MARRIAGE SCENE.

BY R. MONTGOMERY.

“Young, chaste, and lovely—pleased, yet half afraid,
 Before yon altar droops a plighted maid.
 Clad in her bridal robes of taintless white,
 Dumb with the scene and trepid with delight ;
 Around her hymenial guardians stand,
 Each with a tender look and feeling bland ;
 And oft she turns her beauty beaming eye,
 Dimmed with a tear of happiness gone by ;
 Then coyly views, in youth’s commanding pride,
 Her own adored one panting by her side ;
 Like lilies bending from the noon-tide blaze,
 Her bashful eye-lids droop beneath his gaze ;
 While love and homage blend their blissful power,
 And shed a halo round his marriage hour ;
 What though his chance-abounding life ordain
 A path of anguish and precarious pain ;
 By weal or woe, where’er compelled he roves,
 A cot’s a palace by the light of love !
 There beats one heart, which, until death, will be

A gushing, glowing fount of sympathy;
 One frownless eye to kindle with his own,
 One changeless friend, when other friends are flown!
 O! sanction Thou the love-united pair,
 Fountain of love! for thou art ever there."

ANTI-MASONRY RENOUNCED!!

We did not expect so soon to have occasion to adopt this title: we did not expect that the reaction had reached so high a point; but we rejoice that it has:—it is a matter of great satisfaction that the citizens of New-York are beginning to be undeceived; that the hypocritical pretences of designing politicians have been sufficiently developed to open the eyes of the people of that state.—We have often stated, and are still firm in the belief, that a large portion of the anti-masonics are honest enough at heart, but are deceived and led on by base and reckless political schemers. So soon as the whole plot shall be fairly laid open before the people, the current of persecution now setting against Freemasonry, shall be stayed in its course; and its originators, covered with infamy and disgrace, sink under the oppressive weight of their own wickedness. By threats, falsehood and bribery, these men have gained strength to their cause. They exercise an influence over the press in the western section of New-York, not less dangerous than arbitrary. They have resorted to the most dishonorable means to suppress liberal and candid discussion; to *quash* the natural spirit of enquiry. As evidence of this, we need only refer to the proscription of the *Masonic Mirror*, by the meeting at Covert, of which a *Barzilla King* was chairman. That event should have been sufficient to have aroused the people; to have convinced them that their *leaders* were prompted by stronger motives than the suppression of the Masonic Institution. But we will not detain the reader here with a recapitulation of that singular transaction. The following letters will be read with deep interest.

TO THE PUBLIC.

"Knowing that man is liable to err, and believing it to be the duty of every person, when convinced of his errors, to frankly acknowledge the same, and give his reasons (if any he have) for renouncing any principles he has adopted and advocated, I, through the medium of your paper, would give the following reasons for discarding my former opinions in regard to the Morgan excitement.

1st. Being led to believe, through the information of those whom I thought I could rely upon, that almost all those who first renounced masonry were the first, as well as the most honest men in the country: and being well convinced on an acquaintance, that some of them are composed of the dregs of society, and others have come off for the purpose of aggrandizement, and others through personal revenge to some one of the order, I consider that but a small part of what such men say, ought to be believed.

2dly. When I see men who have been the first on the Docket, to renounce freemasonry, proclaiming to the world the purity and disinterestedness of their motives, *aspiring to the first offices in the government*, I can only exclaim in the language of the scriptures, "wo unto you, Scribes, Hypocrites, and Pharisees."

H. S. PARKER.

China, N. Y. July 21st, 1828.

Having for a long time been a member of the *Anti-Masonic institution*, and being convinced that it is an Anti-Republican, Anti-Christian, Heaven daring and Hell deserving institution; I therefore consider it my duty to renounce my allegiance to that wicked and unholy institution, and hope that all good and pious men, that have been disappointed in receiving the reward of wickedness, will follow my example; those who have received or have the immediate prospect of a good fat office, I have no hope for.

CYRUS TYLER.

Pembroke, N. Y. July 28, 1828.

CITIZENS' MEETING, AT RANDOLPH, VT.

The anti-masonics at this place, have met with a suitable repulse. The citizens have taken the subject into their own hands, and have treated it in a manner honorable to them as intelligent freemen. They have come forward manfully in behalf of their masonic neighbors, and in defence of their own rights. They have firmly resolved that they will no longer be duped and subjected to the control of a wicked combination of designing men; that the interests of their flourishing village shall not be sacrificed at the shrine of ignorance and corruption.

"At a meeting of those freemen of Randolph 'who are neither masons, nor have pledged themselves to oppose masonry,' holden at Barker's hall on the 14th of August 1828, 'to take into consideration the very great exertions which have recently been made to produce a popular excitement against Freemasonry,' Timothy Edson, Esq. was chosen President, and Wm. Nutting, Secretary.

After remarks had been made explanatory of the object of the

meeting and the views of those who invited it, Roger Williams, Esq., Jonathan Jones, and William Nutting, were chosen a committee to report an address and resolutions, to their fellow citizens, who after an adjournment, reported the following, which were read, discussed and adopted by the meeting."

ADDRESS.

In a republic, where all civil power is inherent in the people, and the government is administered by agents chosen by the people for specific purposes, and for limited periods, it is not only the right, but the duty of every member of the community vigilantly, yet candidly, to notice passing events.—It is his duty so to notice them, that he may seasonably discover how they probably will, or possibly may, affect his rights ; and it is more especially his duty so to notice them, because from them alone he can learn the true characters of those, who may be presented as candidates for the various offices of government.

It is the right and duty of the members of such a community, not only *individually* to notice and canvass the events of the day ; but *collectively*, in assemblies more or less numerous as circumstances may permit, to examine into the tendency of every extraordinary movement, and impartially to inquire into the motive and object of its authors and abettors ; and to employ their united efforts to prevent its producing any undue popular excitement.

With these views, some of the senior inhabitants of this town have invited this meeting, to take into consideration the extraordinary efforts, which have of late been made, and are still making, to create a popular excitement against the institution of free-masonry.

We do not appear as the advocates, or apologists, of that institution. Neither those who invited this meeting, nor, it is believed, a single individual of those who compose it, belong to the masonic fraternity, or have ever thought fit to solicit admission into it. We know nothing of its principles or its object, except what we learn from the character of its individual members, and from the books which they have seen fit to publish to the world. From the latter we learn that it is of very high antiquity, and has been very extensively diffused thro' most of the civilized world ; that its object is to ameliorate the condition of the human race, but that it is entirely distinct from religion and politics ; and from the character of the many eminent men, who have in every age adorned its

ranks, we have a satisfactory pledge, that these representations must be true, and that the principles of the institution cannot be dishonorable, nor of immoral or dangerous tendency. And tho' we may not have entertained a very high opinion of its utility, and may even have been disposed to ridicule its high-sounding titles, and its, to us, unmeaning displays of pomp and pageantry, yet we have ever considered it, to say the least, a harmless institution.

Entertaining these opinions of the masonic institution, we have noticed, with no small degree of surprise, the recent strenuous and systematic exertions of a few individuals in this region, to prejudice the public mind against it.

That the abduction of William Morgan should have occasioned a very considerable excitement in the vicinity of the transaction, is not surprising. The act itself was most flagitious, and a most violent outrage upon the feelings of the sufferers; and though it is manifestly unjust to impute the crimes of individuals to the society or community to which those individuals may belong, any further than those crimes were committed by the direction of such community, or have been approved and adopted by them, yet it is not strange that those, who have been directly and severely affected by the crime, should be for a time incapable of accurate discrimination; that they should suppose that those, who were associated with the criminal for other purposes, were his associates also in the crime. It is not strange that the friends of *William Morgan* should suspect, that the perpetrators of that crime acted at least with the approbation of the masons in that vicinity. But that this criminal act of a few misguided men in the interior of New-York, should be charged upon all masons throughout the world; that it should be seized upon as a just cause of declaring war, even a war of extermination, against the whole institution, is strange,—*is passing strange*. Yet such is the fact.—From this the tocsin has been sounded; runners have been sent out through the land to stir up kindred spirits, and newspaper establishments have been purchased in with the avowed object of “putting down Freemasonry throughout the world,” not by publishing facts and arguments addressed to the understanding, but by circulating furious declamation and inflammatory appeals to popular passions and prejudices. And even here at this remote distance from the scene of that transaction, “a continued beating of the flint* has at length produced a spark” of the same unhallowed fire.

*This remark has, probably, allusion to *Martin Flynt*, of Randolph—a man, who, for his want of principle and character, was expelled from Federal Lodge, in October last.—*Ed.*

In the latter part of last September a citizen* of this town, whose favorite political project had then recently been defeated by the freemen at their annual election, published his abjuration of masonry, together with a declaration of war against the order. Since that time he has spent toilsome days and sleepless nights, and been unwearied in his exertions to produce a popular excitement against it. Six others†—whose masonic principles, like the virtue of Iago's wife, must have "hung loosely" about them, following his example, have seceded from the Lodge, and enlisted under his banner in the crusade. Anti-masonic newspapers have been most industriously circulated; intemperate addresses have been published, and anti-masonic meetings, composed in great part, it is believed, of seceding masons and those who decry masonry for the same reasons that the fox in the fable decried the grapes, have with great exertion been assembled. In these meetings, committees of correspondence have been appointed, and resolutions have been adopted, declaring the principles of masonry to be "contrary to the laws of God and the civil laws of our country;" and that they "serve in their operation to paralyze justice—to trample on our rights—to establish a species of aristocracy"—declaring the institution to be "incompatible with the genius of that liberty for which our fathers fought and bled—dangerous to the equal rights of this or any other country—aristocratic and oppressive—practising *deviltry* and violating the obligations and corrupting the integrity of freemen;" and calling upon the several towns in this state to unite in the "holy war" against "the hydra-headed monster, Freemasonry." They have frequently declared that no freemason ought to be appointed to any office; and in a neighboring county, solemnly resolved, "*That we will support no man in any office who is a freemason—neither will we support any man in office who advocates, and uses his influence to support, the masonic institution.*" And in March last, taking advantage, by previous concert, of a thinly attended adjourned town meeting in this place, at which it is believed not more than two fifths of the voters in town were present, they actually did vote down six of the most respectable men on our list of petit jurors, for the avowed cause, that "they were freemasons."

*The aforesaid Martin Flynt.—*Ed.*

†Viz. Joseph Cochrane, Darius Sprague; William Hyde; Daniel Tarbox; William B. Chandler, and Phineas Smith. See *Amaranth*, page 127.—*ib.*

While the efforts of the anti-masons were exerted to weaken and overthrow freemasonry by the legitimate means of persuading masons to secede, and dissuading others from joining the institution, we evinced the most perfect unconcern, we stood on strictly neutral ground. And even when they waxed warmer, and grew furious in their attacks, discharging upon their unresisting adversaries, whole volleys of those offensive and scurrilous missiles, of which they seem to have the whole magazine at command, we were still unmoved; and could say with the philosopher while watching the assaults of the spider upon the elephant, "the attack is unprovoked, unjust and unfairly conducted, but surely I have no call to interfere in behalf of him who neither asks nor needs my assistance." But when we find that, under *the pretence of hostility to masonry, our political and municipal rights are invaded*; when we are told that a great proportion of our most eminent and most useful men must be considered as no longer eligible to office; that we must no longer avail ourselves of their wisdom and experience in the management of our public concerns, nor even of their integrity as jurors; when we see that anti-masonry is evidently intended, by its principal abettors, as a political hobbyhorse on which to ride into power and office, after riding out the present incumbents, it is time to look about us, and defend, if not freemasonry, at least our own rights.

And we call on our fellow citizens to examine candidly and see whether these things are so. We ask them first to examine candidly the charges brought against the institution; for if these be true, so far from having cause to complain of the anti-masons, we must unite with them in their laudable exertions.

They accuse masonry of being incompatible with that liberty for which our fathers fought and bled. Must we not say to them, in answer to this, "we had our Washington, our Lafayette, our Lee, our Putnam, and many others who fought and bled for our liberties, who were still masons; we had our Hancock, our Adams, our Franklin, and a large proportion of those who signed the Declaration of Independence and who framed our constitution, who, we are told, were masons; and we have hundreds of our neighbours and acquaintances who are masons, and whom we have ever ranked among our most intelligent and upright citizens; had none of all these discernment enough to discover, nor honesty enough to disclose the dangerous tendency of masonry? And further, gentlemen, you have *yourselves*, for years past, both by word and deed, borne testimony in favour of masonry and contrary to what you now allege? and can you now expect us, in opposition to all this evidence, to give credit to your accusations?"

They charge masonry with having corrupted the fountain, and paralyzed the administration, of justice. You, fellow citizens, are not strangers to our courts of justice, and we appeal to you to say, whether you ever knew, or even suspected, a decision of a court, a verdict of a jury, or the testimony of a witness, to be in the least influenced by the consideration whether either the parties was, or was not, a mason. Did you ever know an arbitrator, a referee, or an appraiser, to be either proposed by the one party or rejected by the other, because either party was, or was not a mason? If these questions must be answered in the negative, must we not pronounce this charge to be unfounded?

Again, masonry is accused of a tendency to establish an aristocracy, and they offer in proof of this accusation the fact, that many of our most important offices are, and generally have been, filled by masons. Does this fact prove that masonry is aristocratic in its tendency? Or does it not rather, conclusively prove, what its enemies are very unwilling to admit, that a very great proportion of our best men have in every age, and do at present, belong to the masonic fraternity? Such we know to be the fact; and the people, without regard to their connexion with that fraternity, have freely elected them to office; nor have they ever it is believed, on that account betrayed the trust reposed in them. Such, and so groundless are the charges brought against the institution of masonry.

We would wish to judge candidly and charitably of the conduct of all our fellow citizens, but we cannot extend our charity so far as to believe, that the seceders from masonry in this vicinity, do themselves believe the charges they have made against the institution. They have been members of that institution for years and profess to have governed their conduct by its principles; nor do they pretend to have made any new discovery respecting them; if then, those principles were, as they now affirm, "contrary to the laws of God and the civil laws of our country," they must have known it, and might have withdrawn from the Lodge at any moment. Would they have us believe they were living for so long a time in the deliberate and constant violation of the laws of God and their country? If so, to what credit is their testimony now entitled?

They profess to believe "that the fraternity of freemasonry is highly dangerous to the equal rights of this or any country," that it is a "hydra headed monster," so frightful that when compared with it, "all political distinctions, which have for many years existed, or which agitate our country at this time, are mere shadows."

Can they be sincere in this? Let facts answer. Of the two candidates for the Presidency, it is a notorious fact that Gen. Jackson is an eminent mason, while President Adams was never connected with the institution; yet these same seceding masons are in favor of Gen. Jackson's election and opposed to President Adams.* It is a fact that at our last March meeting, when they voted off six respectable gentlemen from the list of jurors, "*because they were masons,*" they voted for, and retained on the list, five other masons, *because they belonged to their own political party!* It is a fact, that the book entitled "*Illustrations of Masonry,*" said to have been written by Capt. Wm. Morgan, so far from considering the institution of masonry as dangerous, says of masonry, "*It is a mere nothing, a toy not now worthy the notice of a child to sport with;*" and it is also a fact, that six of the seceding masons, in a meeting holden at East Randolph, on the 12th day of May last, "came forward and bore testimony to the correctness and validity of Capt. Wm. Morgan's *Illustrations of Masonry.*"!!

From this view of the subject we must say, that the charges made against the institution of masonry, appear to us to be not only unsupported by evidence but altogether groundless; and that the conduct of the authors of those charges, gives us strong reasons to suspect, to say the least, their sincerity in making them. Therefore,

Resolved, That we have as yet discovered no reason to withdraw our confidence from our fellow citizens who are members of the masonic fraternity, but shall still, as heretofore, consider it our duty to elect our best men to office, without enquiring whether they do, or do not belong that institution.

Resolved, That an excitement of popular passion and prejudice, is an evil most fatal to the peace, and even to the existence of a republic; that it is the duty of every good citizen most vigilantly to guard against it, and to "frown indignantly" on any body of men, whose object shall appear to be, "to alienate the affections of any portion of the people from the rest."

R. WILLIAMS,
WM. NUTTING,
JONA. JONES.

Voted, That the proceedings of this meeting be signed by the President and Secretary, and published.

TIMO. EDSON, *President*.

WM. NUTTING, *Sec'y*.

*This is true in Randolph. In New York, and some other States, the fact is otherwise.—*Ed.*

ANTIQUITIES.

EXTRACTS FROM OLD MANUSCRIPTS AND RECORDS IN ENGLAND.

A Record of the Society, written in the reign of Edward IV.

“ Though the ancient records of the Brotherhood in England, were many of them destroyed or lost in the wars of the Saxons and Danes, yet king Athelstane (the grandson of king Alfrede the Great, a mighty architect,) the first annointed king of England, and who translated the Holy Bible into the Saxon tongue, (A. D. 930) when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times ; who also prevailed with the king to improve the constitution of the English Lodges according to the foreign model, and to increase the wages of working Masons.

“ The said king’s brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to said Craft, and the honourable principles whereon it is grounded, purchased a free charter of king Athelstane, for the Masons having correction among themselves, (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

“ Accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general Lodge, of which he was Grand Master ; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English Lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons, &c.” And he made a book thereof, how the Craft was founded : And he himself ordered and commanded that it should be read and tolde when any Mason should be made, and for to give him his charges. And from that day until this time manners of Masons have been kept in that forme, as well as menne might govern.

“ Furthermore, however, at diverse assemblies certain charges have been made and ordained by the best advice of Masters and Fellowes, as the exigencies of the Craft made necessarie.”

“ In the glorious reign of king Edward iii, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the Lords of the realm (for most great men were then Masons,) ordained,

“ That for the future, at the making or admission of a Brother, the constitution and the ancient charges should be read by the Master or Warden.

“ That such as were to be admitted Master Masons, or Masters of work, should be examined whether they be able of cunning to serve their respective Lords, as well the lowest as the highest, to the honor and worship of the aforesaid art, and the profit of their Lords that employ and pay them for their service and travel.

The following particulars are also contained in a very Old Manuscript, of which a copy was in the possession of the late George Payne, Esq. Grand Master, in 1718.

“ That when the Master and Wardens meet in a Lodge, if need be, the Sheriff of the county, or the Mayor of the city, or Alderman of the town, in which the congregation is held, should be made Fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

“ That entered prentices, at their making, were charged not to be thieves, or thieves maintainers; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the King of England, and to the realm, and to the Lodge.

“ That at such congregations it shall be inquired, whether any Master or Fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this Craft, the which if he presume for to do, the Sheriff of the county shall prison him, and take all his goods into the king's hands, until his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art aforesaid, throughout all the kingdom of England. Amen, so mote it be.”

The Latin Register of William Molart, Prior of Canterbury, in Manuscript, pap. 88, entitled, “ *Liberatio generalis Domini, Guilielmi, Prioris Ecclesiæ Christi Cantuariensis, erga Fastum Na-*

talis Domini 1429," informs us, that, in the year 1429, during the minority of Henry VI. a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley, the Archbishop : At which were present Thomas Stapylton, the master ; John Morris, *custos de lar Lodge lathomorum*, or Warden of the Lodge of Masons ; with fifteen fellow crafts, and three entered apprentices, all of whom are particularly named.

A record of that time says, that,

"The company of Masons, being otherwise termed Free Masons, of auntient standing and gude reckoning, by means of affable and kind meetings dyverse tymes, and as a loving brotherhood use to do, did frequent this mutual assembly in the time of Henry VI. in the 12th year of his reign, A. D. 1434."—See also Stowe's Survey, ch. v. p. 215.

The same record says farther,

"That the charges and laws of the Free Masons, have been seen and perused by our late Sovereign King Henry VI. and by the Lords of his most honourable council, who have allowed them, and declared, That they be right good and reasonable to be holden, as they have been drawn out and collected from the records of auntient tymes." &c. &c.

ANCIENT CHARGES.

Ye shall be true to the King, and the master ye serve, and to the fellowship whereof ye are admitted. Ye shall be true to, and love eidher odher. Ye shall call eidher odher Brother or Fellow, not slave, nor any unkind name.

Ye shall ordain the wisest to be master of the work ; and neither for love nor lineage, riches nor favour, set one over the work who hath but little knowledge, whereby the Master would be evil served, and ye ashamed. And also ye shall call the governour of the work Master, in the time of working with him : And ye shall truly deserve your reward of the master ye serve.

All the Freres shall treat the peculiarities of eidher odher with the gentleness, decencie, and forbearance he thinks due to his own.

Ye shall have a reasonable pay and live honestly.

Once a year ye are to come and assemble together, to consult how ye may best work to serve the Craft, and to your own profit and credit.

[Communicated.]

IMPROMPTU.

On seeing an Infant catch at a Sunflower.

Ah ! try again my darling child—
 'Twas but thy first attempt :
 And, tho' thy little hope 's beguil'd,
 Thou sweetly seem'st content.

Ah ! hold it firm my little one—
 'T has cost you sure, some care :
 Your mother too, so well 'twas done,
 Your smiles of joy will share.

Thus may you both, thro' life's career--
 (Age *to* youth, and youth *to* age,)--
 Innocent mirth together share,
 And calmly pass o'er life's rude stage.

D3=*

ON PARTING.

We met—we met on youth's bright morn,
 When scarce our childish tho'ts had gone ;
 And many the time, in grief and pain,
 We parted ; but to meet again.

But now in manhood's riper age,
 When thoughts more pure the mind engage,
 We part again—'tis heaven's decree,
 And I must bid adieu to thee.

I go ! I go ! but when away,
 On ocean's foam or silvery spray,
 E'en there shall fond remembrance 'twine
 Around affection's golden shrine.

The change of time, with passing years,
 Has oft suffused our cheeks with tears ;
 But joy has followed in the train,
 And we have met in smiles again.

Years have rolled by, and peaceful hours,
 While we have saught earth's fairest flowers ;

But we have learned that time can ne'er,
On its frail soil, pure pleasures rear.

But oh, adieu !—farewell, farewell !
What tongue can now my feelings tell !
We ne'er on earth again may greet,
Yet there 's a home where all shall meet :

Our souls must leave these fading things,
And pierce the skies on seraph's wings ;
Where Truth in radiance gilds the plain,
There shall our spirits meet again.

S. A. T.

SECRECY.

“ Secrets are edged tools, and must be kept from children and from fools.

He who trusts a secret to his servant, makes his own man his master.

Secrecy is the cement of friendship.—When Ulysses departed to go to the siege of Troy, in his charge to his friends respecting the care of Telemachus, who was then in his infancy, he, among other things, thus entreats them, ‘above all forget not to render him just, beneficent, sincere, and faithful in keeping secrets.’ And it is afterwards made a great part in the character of Telemachus, that he knew how to keep a secret without telling any untruths, and yet could lay aside that close mysterious air, so common to people that are reserved. He did not seem oppressed with the burthen of the secret he kept : he always seemed easy, natural, open, as one that carried his heart upon his lips. But at the same time that he would tell you every thing that was of no consequence, he knew how to stop just in the proper moment, and without proceeding to those things which might raise some suspicion, and give a hint of his secret. By this means his heart was impenetrable and inaccessible.

A man without secrecy is an open letter for every one to read.

The itch of knowing secrets is naturally attended with another itch for telling things.

Premeditate your speeches, words once flown

Are in the hearer's power—not in your own.

A proper secrecy is the only mystery of able men ; mystery is

the only secret of weak and cunning men. The man who tells nothing, or who tells all, will equally have nothing told him. If a fool knows a secret, he tells it, because he is a fool; if a knave knows one, he tells it wherever it will be his interest to tell it.—There are some occasions on which a man must tell half his secret in order to conceal the rest; but there is seldom one on which a man must tell all. Great skill is necessary, to know how far to go, and when to stop.”

EXCITEMENT.

[From an address delivered at Buffalo, by Br. H. Brown.]

The existence of publick excitement is no phenomenon. History is replete with examples. During the reign of Nero, Rome was set on fire by the direction of that blood-thirsty tyrant; the crime, however, was charged upon the christians then resident in that metropolis, and as they were an unpopular sect, it obtained extensive currency, and multitudes were persecuted even unto death, for an offence of which they were as innocent as the babe in its cradle.

The crusades rank foremost in the history of excitements. Europe was for a time, convulsed, and the whole christian world boiled like *Ætna's* crater. Its priests and its princes, its nobles and its peasants, in armies and in multitudes, were forty years precipitated on Asia, to redeem the Holy Sepulchre from the hostile tread of proud and haughty infidels. After wasting their lives and spending their treasures; after performing prodigies of valour which would have done honour to Europe's chivalry in its proudest days, and exhibiting acts of cruelty and meanness which would have disgraced the savage or the Turk, the Holy sepulchre remained as it was; the solitary pilgrim, under a guard of Jannisaries, now offers his adoration at its sacred shrine.

The persecution of the protestants in France, is another instance, where thousands of innocent victims, on the eve of St. Bartholomew's day fell a sacrifice to papal fury. The persecution of protestants first, and of papists afterwards, in England, shows that our ancestors were not exempt from its influence.

INTELLIGENCE.

MORGAN TRIALS.—For the following remarks, on the recent trials for the abduction of Morgan, we are indebted to the Bunker-Hill Aurora. We would take this opportunity to remark, that no journal in the United States, (the editor of which is not a Mason,) has evinced more friendship towards our Institution, or defended it more ably from the unjust imprecations of its enemies, than the Aurora; and we recommend it earnestly to the consideration and patronage of our masonic friends. It is conducted with tact and ability, and is really one of the most valuable and interesting weekly papers in New-England. In these times, when we are assailed on all sides, by prostituted journals and hireling writers, we are indeed in need of friends; and their kind offices,—*disinterestedly* proffered,—should not go unrequited. The Aurora is only \$2 50 a year; and it would afford us great pleasure to be enabled to present the enterprising publishers with a list of subscribers from among the fraternity—it would be a “*reward of merit.*”

“The trials of Bruce, Darrow and Turner, for a participation in the abduction of Morgan, were held at Canandaigua, N. Y., on the 21st and 22d of last month. The two latter were acquitted, there being no evidence against them. The former called no witnesses to explain his conduct, or in any manner to exculpate himself; probably for the reasons that will appear in the sequel. The counsel for defendant moved “that Bruce be discharged, on the ground that this court had not jurisdiction of the offence, that no act had been proved against Bruce in the county of Ontario—that if he was concerned in the conspiracy to abduct Morgan, he acted in the county of Niagara, and could only be tried in that county, and not elsewhere—that the indictment charged a conspiracy to kidnap Morgan from Canandaigua, in the county of Ontario, and transport him to foreign parts and places, and that the prosecution had proved the abduction, and therefore the conspiracy was merged in the consumption of its object—that there could not be an indictment for a conspiracy to do an unlawful act, *the act having been done*; the indictment must be *for the act done and not for the conspiracy.*” The court overruled the objection; and the cause, of course, went to the jury on *ex parte* evidence. So firm in the belief were the defendant’s counsel, of the *illegality* of the trial, that they seem to have been totally regardless of the result of the examination; and it was unquestionably for this reason, that no witnesses were called on the defence. They will probably move for an arrest of judgment, and carry the cause to the Supreme Court; or,

otherwise, make a *law question* of the point in dispute. We have not seen a full report of the trial, and are therefore, unable to form an opinion from the evidence. From the synopsis we have seen, it is clear to us that there was *very little equivocation*, or *doubt*, on the minds of the witnesses. A Mr. Jackson, of Lockport, testified that Giddings, one of the alledged *conspirators*, (and who it is said, had the key of the magazine, and according to evidence, Morgan in keeping) took him, Jackson, into Fort Niagara, "went to the magazine, opened it, and the witness heard" the voice of a man—Morgan. "*Thinking* there was something wrong, he turned away from the magazine, and walked off from the Fort as fast as he could." Jackson was *not* in the secret of the conspiracy; yet Giddings, who *was*, called *him*, took him to the place of Morgan's confinement, and virtually said to him, "*this man I am to murder! and desire you to appear in evidence against me!*" This, a lawyer would say, *proves too much*; and therefore, *proves nothing*. It is in violation of common sense, to believe such a course was pursued by Giddings; or, if it were, *Jackson* knows *more* of the affair than he *pretended to know*. We have as yet, had but *one* side of the question; when Bruce's witnesses shall have been heard, we are sanguine that the complexion of the evidence will be materially changed. Why has not Jackson been called in evidence before?—Two years have elapsed since he heard the *noise* in the magazine, and it has just occurred to his mind!

Since writing the above, we have learned that Bruce has been admitted to bail—"on account of the pendency of a question to be decided by the Supreme Court, as to the jurisdiction of the lower court over an offence alleged to have been committed in another county."

EXPULSION

At a special meeting of Alabama Lodge No. 3, held at the Masonic Hall in Claiborne, July 7th A. L. 5828, JAMES T. ARMSTRONG, was duly summoned to appear before said Lodge to answer charges against him for highly gross and unmasonic conduct, and on trial was found guilty, and by a unanimous vote of the Lodge was expelled all its benefits and privileges of Freemasonry, forever.

The said ARMSTRONG is a printer by trade, rather imposing in his manners; about 5 feet 8 or 9 inches high, slender built, of a pale complexion, and a scar on one of his thumbs, which he says was occasioned by a shot; his age is from 30 to 33 years. R. D. WIGGINS, *Sec.*

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FREEMASONS, JESUITS AND JEWS OF PORTUGAL.

The London Magazine for July has an interesting paper on this subject. The writer, from the manner in which he speaks of the origin and primitive object of the institution, we conclude is not a Mason. We give a few extracts :—the intelligent reader will be able to distinguish the truth from its opposite ; and, on the whole, will be gratified with the author's satire, and perhaps informed by the facts he has advanced. It is important that it should be borne in mind that there have been numerous secret associations on the continent of Europe, assuming the *name* and *form* of Masonry, but whose objects were political and whose principles were diametrically opposed to those of our institution. The writer seems, in some degree, to have fallen into an error common among writers on the subject. He treats the matter, however, with much liberality and fairness.

“ In reading the furious declamations of contending factions in the Peninsula, and particularly in Portugal, we should be led to believe, that the whole society was composed of only two elements, Freemasons, and Jesuits, or Apostolicals—the one determined to devour or exterminate the other—and that the only duty of government consisted in suppressing lodges or convents, in checking or destroying the brothers of the craft, or the brothers of the cloister.

This Manichæan system, with its unmixed principle of good and evil, is stoutly maintained by each side against its antagonist, whenever, in the multifarious changes which have of late occurred, each has gained the ascendancy. If you listen to the party which lately welcomed Don Miguel as their “ tutelar angel,” and which has landed him, like another Phaeton in the mud, when pretending to drag him through the sky, the Freemasons have been the cause of all the “ seditions, privy conspiracies and rebellions,” which for the last thirty years have afflicted Europe. According to them this horrible sect were the authors of the French revolution, and have occasioned every subsequent political convulsion. It was the Freemasons

who manufactured the Spanish Constitution during the Peninsular war—it was the Freemasons who organized the various plots which disturbed the government of that worthy prince, Ferdinand, since his restoration—it was the Freemasons who raised the standard of revolt in Spain, Portugal, Naples, and Piedmont, in 1820 and 1821; it was the Freemasons who domineered in the Cortes of both countries, who abolished the holy office of the Inquisition, who dismembered the dominions of his Faithful Majesty by severing Brazil from Portugal, who poisoned the late King John, who banished his son and imprisoned his queen, who framed and promulgated the charter of Don Pedro, who seduced the army to the cause of liberty, who led to a civil war, and who were only prevented from overturning the throne and altar by the opportune arrival of the ‘tutelar angel.

The Freemasons are, therefore, radically and essentially, demagogues, jacobins, conspirators, assassins, infidels, traitors, and atheists. Their bond of union is formed of the broken cement of existing order—their secret is the watchword of sedition and rebellion—their object is anarchy and plunder—and their lodges are subterranean caverns where, in darkness and mystery, they forge chains for kings, and lay trains for blowing into air every social arrangement. During the short period of their power they have corrupted literature, they have corrupted morals, they have corrupted religion; and unless they are suppressed, there will soon be neither religion, morals, literature, nor civilized society left!* Let us enter into a further short statement of facts, connected with the recent history of the institution, by which we shall ascertain the grounds of the alarm which it has inspired, the origin of the calamities with which it has been assailed, and the cause of the affected fury with which it is denounced in the Peninsula, while in reality, it is known to have nothing more to do with modern politics or state conspiracies than the Eleusinian Mysteries, or St. Patrick’s Purgatory. Profess. Robison, of Edenburgh, in 1797, published a book (dedicated to Mr. Wyndham,) entitled, “Proofs of a conspiracy against all the Religions and governments of Europe, carried on in the secret meetings of Freemasons, *Illuminati*, and Reading societies.” The title was alarming enough, and the political convulsions of the period, when every sovereign trembled for his throne, and every bishop for his benefice, combined to give it interest and credulity.

The work however, failed in producing any effect in this country, though written with considerable vigor, and sent into the world un-

* How very like the Anti-Masonic party of New-York !

der the name of a respectable alarmist, who vouched for many of the facts by his own personal experience. People could not exactly see why a man, well satisfied with government in the daily intercourse of society, should become all at once a rebel and a plotter, when he put on the apron; nor could they conceive how king, lords and commons, supported by army and navy, and fifty millions a year, could be destroyed by the secret machinery of a lodge. A conspiracy against their religious creed—a plot, to make them infidels and atheists, against their will or conviction,—an organized attempt to blow up, some fine morning, the thirty nine articles and the bench of bishops, seemed still more improbable and preposterous. The Professor, therefore, made few converts to his opinions in this country, and his work was not much read abroad. The Freemasons, whom the governments and the ecclesiastical establishments of the continent had at that time most to dread, were the reformers of the camp, and not of the *square and compass*—the *Grand Masters* in the art of war, and not grand masters in the craft of masonry. The French revolution, after producing its series of infernal crimes and atrocities, was then in its full career of foreign conquests; and the phantasmagoria of the mystical alarmist could command little attention amid the more formidable dangers of war, or the appalling spectacles of invading armies, and bloody conflicts. Though therefore, the professor made it out that masonry, in France and Germany, had been for thirty or forty years before perverted to political purposes;* that, under the protecting secrecy of the lodge, quacks, and projectors in government, religion, and morals, had preached doctrines to the initiated, which they could not proclaim to the world without incurring censure or suffering punishment; revolutionary and impious innovators had employed the opportunity afforded them at the meetings of their society for propagating the subversive principles which they could not publish through the press, or broach in open day; that a bond had been formed between profligate men in different provinces and countries, by their connexion with one common ceremonial of frivolous solemnity; and that many of the furious demagogues and agitators who covered themselves with blood and crimes during the anarchy of the Legislative Assembly and the Directory, had distinguished themselves as zealous supporters of the craft—though all this, we say, had been made out, every sensible

* If the writer means what is generally implied by the term, “masonry,” “the Professor” made out no such thing. The idea that *masonry* was instrumental in producing the French revolution, was long since exploded. It was the *carbonar*, and other cabals, that Robison had in view,

man saw that the danger lay, not in the forms or privileges, or mummeries of the obnoxious society, but in the oppressions and abuses which rendered the feeling of reform irresistible, and prevented the expression of political opinion till it became the explosion of the mine, instead of the salutary warning of approaching danger.

From the time of the French Revolution till the general peace in 1814, we heard nothing of political Freemasons. The world was too much engrossed with serious affairs to think of frivolities. Napoleon's *arch of steel* would have closed on, and crushed to atoms, any set of brethren, who might have looked any where else, but to his person, for their real and undoubted Grand Master. Secret societies were established in Germany by patronism, and encouraged by princes against their French despots; but masonry, where it existed, was purified from politics. The associations of the students were of the latter character. Masonry had not passed the Pyrenees, or at least was cultivated with no zeal. Having been prohibited by the Pope, and denounced by the governments, it could not flourish where it was to encounter the Inquisition. During the Peninsula war, and under the Constitutional Cortes, it made some progress in Spain, though opposed by the monks and the priests, as an invention of Gallic impiety. The ecclesiastics felt a peculiar horror against its dark and mysterious rites, from the impossibility of compelling a disclosure of its secrets, even by the tortures and terrors of confession.

An ordinary sinner disencumbered his conscience of his venial or mortal offences, without difficulty, on the steps of the tribunal of penitence. The greatest criminal was often unable to conceal the hidden enormities of his life from the searching questions of a ghostly father—sometimes even the assassin would breathe into the ear of his confessor an acknowledgment of those deeds of blood which would have exposed him to the extreme vengeance of the laws; but the obdurate mason resisted all adjurations—all interrogatories—all menaces of future punishment—without disclosing the perpetration of his guilt!

On the restoration of the old despotisms, at the peace in 1814, the people of the different nations of the Continent, who had been promised constitutional liberty as a reward for their exertions and sufferings in overthrowing the colossal tyranny of Napoleon, broke into secret societies as the means of cherishing those sentiments and hopes which it was dangerous to disclose, or maturing those projects of reform which it was impossible immediately to execute. Then came the time of the *Bursenchafte* and *Tugenbunde* of Germany—of the Carbonari of Italy—and of the revolutionary clubs in the Pen-

insula. Then we heard of congresses, held by itinerant sovereigns to secure the stability of arbitrary thrones—of holy alliance manifestos against popular claims—of great standing armies converted into an Amphyctionic police and of papal bulls against political sects and heresies. Then we heard again as in Professor Robison's book, of a conspiracy against all the governments and religions of Europe: of a society extending its ramifications from Sicily to Siberia—and an organized revolt from Greece to Calais. It is no doubt true that there was an universal feeling of dissatisfaction with existing despotisms—that the instinct of liberty and independence had created a general, though unavowed sympathy—and the desire of change was no longer confined to secret societies, though its expression might be dangerous beyond them. The conspiracy of which the Carbonari and the Freemasons were then accused, was the unconcerted union of the friends of freedom and toleration against fanaticism and arbitrary power—of the partizans of institutions against personal caprices: of cheap and honest governments against extortion and corruption—and of equal rights against privilege and monopoly. It was this union, and not a handful of plotters, which brought about the revolution of Spain, Naples, and Portugal, in 1820.

In Italy the sect of Carbonari had made a number of converts before the occurrence of the Neapolitan revolution; and, as their meetings or symbols had been prohibited by an arbitrary government, it was naturally supposed that they might become useful auxiliaries to a constitutional throne. The society, therefore, set no bounds to their initiations. The lodges were opened to all classes indiscriminately: *compella intrare* seemed to be proclaimed at the door by the guardians of their mysteries;—their meetings, in fact, ceased to have any character of secrecy or selection; and the spirit of sect evaporated by general diffusion. It is calculated that, before the Austrians entered Naples to execute the warrant of the Holy Alliance police, there had been initiated into Carbonarism two or three hundred thousand persons, who all surrendered their lodges and their liberties without striking a blow; and many of whom, (as we ourselves have witnessed) even down to the Lazaroni, laughed at the farce in which they had been led play a part.

The same career was run by masonry in Spain and Portugal; and the same fate befell it. Being prohibited under the old regime, it was naturally cultivated with zeal under the new. Notwithstanding, therefore, the remonstrances and anathemas of the church, the chief towns were honoured with lodges, and brethren multiplied

as liberal opinions extended. Multitudes were initiated, without much regard to the obligations of secrecy or the honours of the craft.

As the chief officers and great body of the fraternity belonged to the constitutional party, the freemason became easily indentified with the constitutionalist, and was consequently proscribed when the constitution was abolished. Hence the furious declamations (to which we have formerly alluded) of the monks and mobs of Don Miguel against freemasonry—hence the attempt to defame the charter in conjunction with the abandoned symbols of the craft; and to make the innocent mason an object of abhorrence, that the meritorious supporters of public rights may be overwhelmed with the odium of ignorant bigotry.

The most effectual mode of accomplishing this object, in blackening the character of masonry, is to invent or propagate the most horrible tales respecting the origin of the institution, its rites of initiation, the design and principles of its founders, or the mysteries and operations of its lodges. One author assures us, that masonry was the contrivance of the heretic Faustus Socinus to overthrow Christianity. Another tells us that the suppressed order of the Knights Templars invented it with the same object;—but it belonged to the fanatics of a country where the Jews are held in popular abhorrence, from having been burnt, to a late period, as sorcerers and heretics—to find out and prove that the venerable fraternity belong to the race that crucified Christ, and celebrate their infernal orgies with the blood of Christian infants. The following account of an initiation by a French enemy of the order, could not have inspired greater horror than the announcement of this discovery.

“A candidate for reception,” says M. Latocnaye, “into one of the highest orders, after having heard many threatenings denounced against all who should betray the secrets of the order, was conducted to a place where he saw the dead bodies of several who were said to have suffered for their treachery. He saw his own brother bound hand and foot, begging his mercy and intercession. He was informed that this person was about to suffer the punishment due to his offence, and that it was reserved for him [the candidate] to be the instrument of this vengeance, and that this gave him an opportunity of manifesting that he was completely devoted to the order. It being observed that his countenance gave signs of inward horror, (the person in bonds imploring his mercy all the while,) he was told that, in order to spare his feelings, a bandage should be put over his eyes. A dagger was then put into his right hand, and, being hood-winked, his left hand was placed on the pal-

pitating heart of the criminal, and was then ordered to strike. He instantly obeyed, and when the bandage was taken from his eyes, he saw—that it was a lamb he had stabbed.”

Soon after the overthrow of the Cortes, an article appeared in the Lisbon Gazette, or the official paper of the government, (August, 21st, 1823) to establish the above mentioned indentity between the Jews and Freemasons.

After answering the several objections, and concluding, on the most careful review of the parallel, that masonry is Judaism in a mask; and that the object of the masons, like that of the Jews, is to re-establish the altar and the throne of that hated race, our author terminates his lucubrations by exhorting his countrymen to search out, destroy, and exterminate the execrable society of brethren, which had, like Mount Vesuvius, thrown out its burning lava on the soil of Portugal.

This elaborately ridiculous view of masonry and jewry is not confined to one author. We have several pamphlets, in which the same absurdities are maintained, with the zeal of apparent conviction, and the pride of arrogated discovery. The object of them all is the same—to connect constitutional principles with secret societies—and then to make the latter objects of abhorrence, by shewing their indentity with a race, at whose heretical abominations the people shudder. The conclusion is evident and direct—that, as the Portuguese expelled the refractory Jews, who refused to renounce their errors, and burnt the hypocritical or relapsed, who concealed them or returned to them, they should inflict the same vengeance, or pass the same sentence, on the political heresies of the Charter. The zeal of its author, Don Pedro IV., for freemasonry, has furnished an additional motive to the partizans of his brother for calumniating and denouncing the order. Accordingly, several disquisitions have lately appeared in Lisbon on Brazilian masonry, in which the constitutional emperor is not treated in any sense of the word, like a brother. They all assure us that its object is to abolish Christianity, or at least to destroy that true form and creed of it, called the Roman Catholic. They all declare that the dogmas of the *Grand Orient* of Brazil go the length of pure deism, if not farther; and the author of one of them, entitled, “A Free-Exposure of Masonry, by a Brother who has abjured the Society,” tells us that, wherever the Masons are not rигicides, they are infidels, though they generally are both. It would appear, however, that this point is made out in the same way as the University of London is proved to be an infidel establishment—namely, that no par-

ticular religious system is taught, and that religious controversy is entirely excluded.

Since the establishment of the Charter of Portugal, no attempt has been made to revive Masonry. It was generally felt by friends of the new institution that they might be exposed to calumny by recurring to the ceremonies of a lodge, while they could gain no security by its union or secrecy. It must appear, therefore, not a little singular, that all the tumult about names—that all the declamations against secret societies, that all the fury against Jews, in the garb of approved conspirators, to which we have alluded, has not the least foundation in fact;—that orders of the day to the troops, addresses to the court, and labored exhortations from the pulpit, which assumed the existence of the chimera, rest upon nothing but the invention of a faction—and that Portugal is convulsed by the rumored plots and atrocities of Freemasons, Jews and Jesuits, while, perhaps, in the whole country there is not a Jesuit, a Jew, or a Mason to be found.

THE BRIDEMAID.

FROM BAYLEY'S LAYS OF A MINSTREL.

The bridal is over, the guests are all gone,
The bride's only sister sits weeping alone:
The wreath of white roses is torn from her brow,
And the heart of the bridemaïd is desolate now.

With smiles and caresses she decked the fair bride,
And then led her forth with affectionate pride:
She knew that together no more they should dwell,
Yet she smiled when she kissed her and whispered farewell.

She would not embitter a festival day,
Nor send her sweet sister in sadness away:
She hears the bells ringing, she sees her depart,
She cannot veil longer the grief of her heart.

She thinks of each pleasure, each pain that endears
The gentle companion of happier years;
The wreath of white roses is torn from her brow,
And the heart of the bridemaïd is desolate now.

EULOGY ON CLINTON.

Pronounced at the request of the Masonic Fraternity, in Milledgeville,
Geo. 24th June, A. L. 5828 : By W. Samuel Rockwell, P. M.

My respected hearers:

We have come up here, on a day sacred in the annals of Masonry, to commemorate departed greatness. We have assembled in the Temple dedicated to the Triune God on this solemn occasion, to bestow an humble tribute to the public and private virtues of the illustrious dead. Our cherished Chief reposes in the silent Court of Death....our Friend and Brother has been removed from the sphere of his usefulness: the Corinthian pillar of our order has fallen: The peerless Clinton has been consigned to the dark mansions of the tomb.

"O death, why arm with cruelty thy power,
And spare the idle weed, yet lop the flower?
Why fly thy shafts in lawless error driven;
Is virtue then no more the care of heaven?
But peace bold thought! be still my bursting heart!
We, not *th'* patriot, felt the fatal dart."

Oh! how frail and uncertain is the life of man! How appalling the truth, that death has established his empire over all the works of nature! How certain it is that we are all born to die!

"Be taught vain man! how fleeting all thy joys,
Thy boasted grandeur and thy glit'ring store,
Death comes; and all thy promised bliss destroys,
Quick as a dream it fades and is no more."

Man "to-day puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honours thick upon him; the third day comes a frost, a killing frost," and blasts his cherished prospect. Whether therefore, he is placed upon "the highest pinnacle of worldly grandeur and distinctly seen to glitter from afar, or glides more securely in the humble vale of obscurity, unnoticed save by a few, it matters not, for a few rolling suns will close the scene." "In the grave all fallacies are detected, all ranks are levelled, all distinctions are done away." But although the body of our Brother moulders in the grave, his deeds live embalmed in the memory: although the soul enkindling eye, beaming benignity and meekness is closed from our view; although the brow where "wisdom sat enthroned serene" is pressed by the cold clod of earth; although all the loveliness,

and grace, and dignity which endeared him to us is gone, yet the lively recollection of his manifold services, his virtues, his ceaseless exertions in the cause of science, of the arts, and of man, softens the the poignancy of our regret, and sheds a moon-light serenity over the sorrowful feelings of our bosoms.

Brethren of the Masonic Order:

Animated with a generous philanthropy, our lamented Brother early sought an acquaintance with our sacred mysteries, and enrolled himself a member of our fraternity. He rightly judged, that by inculcating those Masonic precepts which expand and elevate the soul to "a region where the voice of human vanity is silent," he would be enabled to enlarge the sphere of their operation. He wisely considered that our Lodges were schools, in which are taught and disseminated the benign virtues of the heart, so ornamental to the human character, and so extremely beneficial to the human family. He rose step by step, until he attained the highest honors of the Craft. While discharging the duties of his high station, it was his constant and peculiar care to diffuse light and instruction to the whole body of Masonry. Benevolence and charity, "offsprings of heaven, mankind's best friends," were the chosen inmates of his bosom. He deemed it not derogatory to his character to aid a Brother bending under the cross of adversity and disappointment. He looked not idly on, "neither passed he on the other side" when necessity sued for humanity's relief. Of his zealous attachment, we, my Brethren, have had repeated proofs...And this day witnesses to the world in what veneration we hold the memory of one, who is endeared to us by every tender, every sacred tie.

My Friends:

It is "the instinctive character of the human mind" to bestow an elevated admiration on the stern and lofty virtues of our nature; to yield a lively gratitude to those who have suffered and toiled and bled on the ensanguined field; while the milder and more retiring excellencies of the human character, those of the philanthropist, of the cultivator of the arts of peace, are unnoticed. Thus when we contemplate the patriotic ardour of the Grecian hero, breathing his lofty spirit along the extended line of his embattled countrymen, or view the immortal Hero of Thermopylæ calmly erecting his majestic form amid the rude storms of war; when we read the pure devotion of the noble Roman at one time, the fate of contending empires "resting on his nod"...at another time, returning amid "the agonizing entreaties of his afflicted countrymen" to Carthage, to a linger-

ing, torturing death; our minds are filled with an high emulation, and we catch with enthusiastic avidity, the inspiration of their virtues. There is, indeed, something in the splendour of vast achievements which dazzles and bewitches...yet, when we calmly contemplate the deeds which impart such a lustre to ambition's career, shall we not often find them cruel, relentless and bloody? Alas! what is the fame of the Hero, but the wreck of human existence! What are the monuments of the victor, but the groans of the widow and the tears of the orphan! Far different are the achievements, far different are the monuments of him whom we deplore. His virtues point to more peaceful pursuits; his example leads to the prosperity of his country. A steady light shines along the even and unbroken surface of his exalted character, shedding its benignant rays on all within its circle, unlike the meteor-glories that play around the conquerer's brow, which often dazzle to destroy.

The little importending rill, at first nearly hidden from view, but wandering through the mead, gradually expanding, until at length it becomes a broad and majestic sea, bearing on its capacious bosom the wealth of nations, is a fit emblem of the illustrious personage, whose character it is my duty this day to delineate. The admiring observer who has traced him in his brilliant career, will not fail to find a striking resemblance.

Contemplate him then in the spring-tide of youth, ere the freshness of the morning had opened his budding virtues. At first we find him nursing in the grammar school. Yet a little while, and we behold him in the sequestered shades of academic retirement, outstripping every competitor and bearing off the prize; the unfledged Freshman plumes his wing; the inexperienced Sophomore is seen grappling with the emulous Junior, and at length we view him soaring a triumphant graduate. It is in the greenness of youth, when the mind, like soft wax, is susceptible to every impression, that those habits are generated, which impart to our future years their enjoyment or misery. It is then that the germes of our future characters are formed. Although it is perhaps true, that distinctive qualities are rarely seen at this period of life, yet the tender foliage of the opening spring, their morning verdure gives an early promise of their noon-tide luxuriance. The proficiency of the young student in his academic progress, is often the precursor of his success in after life. And thus it was with CLINTON.

Removed from the venerable walls of his *alma mater*, scarcely numbering the years of manhood, we behold him entering upon the arduous profession of the law, and winning his rapid way to distinc-

tion among the Hoffmans, the Harrisons, and the Hamiltons of the day. Blessed with an active and precocious intellect, matured by laborious study and profound reflection, he soon became unrivalled as a scholar, a politician, a statesman. He became deeply impressed with the truth, "that the glory of a nation consists in the illustrious achievements of its sons in the cabinet and in the field; in the science and learning which compose the knowledge of man; in the arts and inventions which administer to his accomodation, and in the virtues which exalt his character." And acting upon these principles, he sought and attained the honors of his country. At first they were cautiously bestowed, for he was charged with ambition. Ah! how little did they who preferred the charge, know of the heart and head of this future benefactor of his country! True,

"Oft the craggy clift he loved to climb."

True, he sought and obtained the smiles of virtue. Most true, he has gathered the laurel wreaths of genius; but the ambition was an holy one, such as angels would smile to behold; such as man would be proud to imitate. It was an ambition of an aspiring mind, seeking to be useful to his fellow man. There were those, however, who dreaded the exertions of his gigantic powers, and others who feared the overthrow of their schemes of personal aggrandizement.—Viewing in him a young Hercules, they made common cause and sought to parallize his ripening energies. But the young bird of Jove had spread his pinions, and soaring aloft, soon ceased to feel their opposition.

In the State and National Councils, he successively took his proud station, and there ranked first among his equals. Infusing into the deliberations of these bodies his own genius, he contributed in an eminent degree to that high character which they so justly claimed.

Inheriting the noble qualities of his paternal Uncle, the venerable GEORGE CLINTON, and putting into practice the excellent precepts inculcated by that departed Patriot, he secured the esteem and respect of his cotemporaries, and laid the foundation of his future greatness.

At a period when our country was contending with her antient enemy; when her resources and Treasury were alike exhausted, he held the responsible office of Mayor of his native city. The clouds of war came rolling onward and menaced this emporium of our commerce. It was vulnerable only from a sister Island. He saw the approaching danger. He reflected upon the crippled situation of his country; he knew that every thing depended upon promptitude; he knew that

"While Rome deliberates, Seguntum perishes."

He therefore seized the spade and the mattock; besought his fellow-citizens to follow his example; repaired to the exposed position, seconded by thirty thousand men, who were incited by his patriotic ardor, and soon the vast defences were completed.

Ever zealous in works of improvement, believing that the "plastic hand of nature" had prepared the scene of his intended operations; cherishing the ardent hope of being instrumental in conferring a lasting benefit upon the State that gave him birth; actuated by this noble impulse, and assured of its practicability, he formed and matured the mighty plan of connecting, by means of artificial navigation, the waters of the western Lakes with those of the Atlantic. The induring utility of which, he doubted not would be felt by the remotest posterity.—When first he submitted the details of this vast project to the Legislature of New-York, there were found a few pigmy politicians who attempted to ridicule it as visionary and quixotic in the extreme. He was charged, ruthlessly charged, with a reckless attempt to drain the coffers of their Treasury. Nay, every epithet was heaped upon his honored name, which ungenerous rivalry, or the deeper malignity of political or personal animosity could invent. If he had lived in the days of Themistocles, like the stern patriot of Athens, the illustrious son of Lysimachus, he might have been subjected to the ostracism too; but like him, he would have been entitled to the surname of Just.

"Ah! who can tell how hard it is to climb
The steep where fames proud temple shines afar?
Ah! who can tell how many a soul sublime
Has felt th' influence of malignant star?"

But the genius of CLINTON was not to be dismayed. Steady and firm in his purpose; unchecked by the frowns of envy; unappalled by the scoffs of political opponents, obstacles were only interposed to be overthrown. Meeting the opposition with the calm intrepidity of one conscious of superior strength, he entered the arena alone and nobly triumphed.

The plan was carried into execution. The works progressed under his superintending eye; but ere the period had arrived which was to crown his efforts with success; shade his brow with a wreath of never fading laurels; and obtain for him the proudest place in the Temple of Fame, the baleful spirit of party strife reared its hideous front, and he became for a season, its victim. Thrust from a station, the emoluments of which he sought not, asked not, received not; his character traduced, his motives misrepresented; yet he sunk not, but rose superior to every misfortune. He endured the "chilling privations of poverty, its wants, its cares, its humiliations;

yet he disdained to receive aught for his public services in the station from which he had been removed. Unlike the Roman Coriolanus, he turned not his talents against his country; but under all this unmerited obliquy, he still extended his guardian protection over the ulterior interests of his native State; still unfolded her resources; continued still to arouse her latent energies and awaken her to her high destiny.—The time was rapidly approaching when this single hearted patriotism, this pure devotion were destined to receive their reward. Having therefore exercised the office of Governor of New-York, the people of that State, indignant at the injustice of their representatives, resolved to shew to the world how highly they prized their benefactor—Accordingly they again called him from his retirement, and again placed him in the chair of the elder CLINTON.

The stupendous works which had commenced under his auspices and about which he had spent many anxious days and sleepless nights, now received an additional impetus, and were accelerated to their completion. It was the destiny of our FRANKLIN to control the lightning of heaven; and now it was reserved for our CLINTON to overcome the obstacles interposed by nature, and mark the future course of our North-western waters. Behold! the Presiding Deity of internal improvement conducting the waters of Champlain to the majestic Hudson, and commanding them to embrace in eternal amity! Behold! old Erie's stupendous barriers, which had for ages confined its waves within their natural limits, now sinking before the mighty genius of CLINTON! Behold the waters which sustained upon their bosom, the proud fleet of the victorious Perry, now pursuing their onward way, and mingling with the green waves of the Atlantic! Well might pæans sound to his praise! Well might the public bodies of cities, enriched by the success of this achievement, give public demonstrations of admiration and gratitude for the splendid services of the God-like CLINTON. Fortunate man! thou hast lived long enough for thy fame, but died too soon for thy country!

As if he had received a premonition of his approaching dissolution; as if he were conscious that he should soon set out for

"That undiscovered country;
From whose bourne, no traveller
Ere returned;"

In his last message to the Legislature of the State over which he

so honourably presided, he warns them to be guarded against future attempts to arrest the progress of internal improvements. "If (said he to that body) patriotism still supports its ascendancy; if glory has not lost its incentive; if philanthropy retains its due weight, you have every inducement to act promptly and favorably, fearlessly and efficiently in the promotion of these transcendent interests."

The sleepless energies of his mind, were not only engaged in erecting this durable monument to his fame, and conferring this lasting benefit on his State; not only did his mighty genius preside over its destinies, but the Sisters of this Republic have also reaped the benefit of his experience, and been enriched by his labors.

During his public career, always anxious to meliorate the condition of his fellow men and viewing a general diffusion of knowledge "as the Palladium of a free government, the guarantee of the Representative system and the Ægis of our federative existence," it became one of his most favorite plans, to create and foster a system of public education. His benevolent bosom swelled with compassion to observe, that no means of instruction had been afforded to those "whom nature had gifted with genius, but to whom fortune had denied the means of knowledge." O! with what intense anxiety; with what parental solicitude did he watch over this praiseworthy enterprise! Grant after grant, appropriation after appropriation, he obtained for this laudable object. It was his highest ambition to dispense to the obscure, the poor, the humble, the friendless and the distressed, the power of rising to usefulness, and acquiring distinction. He sought out the unlettered son of indigence, furnished him with the means and led him to the fountains of knowledge.—What greater benefit can be conferred upon the destitute portion of the human family, than enlightening their understandings by extending to them the blessings of education? What is more calculated to meliorate the condition of society, or what can be more acceptable to Deity, than persevering exertions in promoting such extensive plans of benevolence? If there be an object in the whole circle of creation that merits the admiration of mankind and the approving smiles of heaven, it must be the man whose life is devoted to the cause of suffering humanity.

Such is the character of him whom I have attempted to describe—such are the brief outlines of the benefactions and public services—the virtues and talents which adorn the character of CLINTON, so illustrious and worthy of imitation. Oh! with what reverence will succeeding ages cherish the memory of one who has accomplished so much for his country? His youth was the dawning of every ex-

cellence; his ripened manhood is marked by works of transcendent utility...the page which records the story of his deeds and of his virtues, will shine as bright as any which chronicled the illustrious of ancient or modern times.

It is true he had enemies, and who has them not? But it is one of the merciful effects of death, that it scatters a benevolence of recollection around the objects which are subjected to its dominion. It not only gives to affection a deeper tone of tenderness; but it also disarms envy, melts down prejudice, and extinguishes animosities.

Deep, indeed, must lie the sources of that enmity; bitter indeed, must be that feeling of malevolence, that would disturb the ceremonies of the tomb!

The closing scene of his illustrious life, is marked by incidents interesting and affecting in the extreme. Methinks I see him in all the freshness of his wonted health, withdrawing from the cares of public business, retiring with his family to the seclusion of his study, a paternal tenderness and anxiety portrayed on his expressive features; but the smile of inward satisfaction played on his noble countenance, while bestowing on his children a parent's instruction and a parent's benediction, ere the accents of his last words, have ceased to vibrate on the ear...methinks I observe a slight brief tremulous convulsion of his frame. Alas! the shaft of death has penetrated his bosom...has pierced his heart...his majestic head drops upon his breast. So appalling, so affecting, so overwhelming was the blow that the chosen companion of his declining years, in the shrill accents of departing hope, besought his mourning friends to awake her slumbering husband. Alas! she knew not the full weight of her calamity! She knew not that his great spirit had winged its flight, and that his cold inanimate body must soon be consigned to its kindred clay.

“Unveil thy bosom faithful tomb,
Take this new treasure to thy trust;
And give these sacred relics room,
To slumber in the silent dust.
Nor pain nor grief nor anxious fear,
Invade thy bounds; no mortal woes
Can reach the silent sleepers there,
And angels watch their soft repose.”

Departed shade! Thou art removed far from the toils, and disappointments of this world; thy departure was the close of a tranquil evening; no cloud obscured thy rising sun; no storm disturbed thy closing day. The benedictions of the widow, “the rich tribute

of the orphan's tears," and the blessings of a whole people, have ascended to the mansions above and obtained for thy spirit a welcome to its kindred heaven. Thou art gone forever! but thou hast left the influence of thy great example, which will render thy name illustrious, so long as science and the arts shall be cherished, so long as benevolence and patriotism continue to be virtues, or philanthropy has a name.

My Masonic Brethren,

There is something peculiarly touching, in recounting the deeds of the illustrious dead...in dwelling upon incidents connected with the character of him, who was the ornament of our institution; whose name imparts such a lustre to our order.

In his own beautiful language, 'whatever may be our thoughts, our words, our writings, or our actions, let them all be subservient to the promotion of science and the prosperity of our country. Pleasure is a shadow, wealth is a vanity, and power a pageant....but knowledge is extatic enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred offices, it fears no danger, spares no expense, omits no exertion. It scales the mountains, looks into the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, encircles the globe, explores the sea and land, contemplates the distant, examines the minute, comprehends the great, and ascends to the sublime.—No place too remote for its grasp, no heavens too exalted for its reach."

Remember that it was the ruling principle of his life, that a vigorous direction of an active mind, to the accomplishment of good objects, formed its supreme delights. Let us then cherish the memory of the illustrious CLINTON...for he was our Brother. Let us revere his name, for he was the enlightened benefactor of the human family. Let the fragrance of his exalted virtues purify our hearts, and be his character the example of our lives.

Milledgeville, June 24, 1828.

From Pollock's "Course of Time."

THE WOMAN OF FASHION.

SMALL her ambition was—but strange,
The distaff, needle, all domestic cares,
Religion, children, husband, home, were things
She could not bear the thoughts of; bitter drugs
That sickened her soul. The house of wanton mirth
And revelry, the mask, the dance, she loved,
And in their service soul and body spent
Most cheerfully: a little admiration,
Or true or false, no matter which, pleased her,
And o'er the wreck of fortune lost, and health,
And peace, and an eternity of bliss
Lost, made her sweetly smile: she was convinced
That God had made her greatly out of taste,
And took much pains to make herself anew.
Bedaubed with paint, and hung with ornaments
Of curious selection—gaudy toy!
A show unpaid for, paying to be seen!
As beggar by the way, most humbly asking
The alms of public gaze—she went abroad:
Folly admired and indication gave
Of envy; cold civility made bows;
And smoothly flattered; wisdom shook his head;
And laughter shaped his lip into a smile:
Sobriety did stare; forethought grew pale;
And modesty hung down the head and blushed;
And pity wept on the frothy surge
Of fashion tossed, she passed them by, like sail
Before some devilish blast, and got no time
To think, and never thought, till on the rock
She dashed, of ruin, anguish and despair.

THE CHRISTIAN WOMAN.

O how unlike this giddy thing in Time!
And at the day of judgment how unlike!
The modest, meek, retiring dame. Her house
Was ordered well; her children taught the way
Of life—who rising up in honor, called
Her blest. Best pleased to be admired at home
And hear reflected from her husband's praise,
Her own, she sought no gaze of foreign eye.

His praise alone, and faithful love, and trust
 Reposed, was happiness enough for her.
 Yet who that saw her pass, and heard the poor
 With earnest benedictions on her steps
 Attend, could from obeisance keep his eye,
 Or tongue from due applause. In virtue fair.
 Adorned with modesty, and matron grace
 Unspeakable, and love—her face was like
 The light, most welcome to the eye of man;
 Refreshing most, most honoured, most desired
 Of all he saw in the dim world below.
 At Morning, when she shed her golden locks,
 And on the dewy top of Hermon walked,
 Or Zion hill—so glorious was her path:
 Old men beheld and did her reverence,
 And bade their daughters look, and take from her
 Example of their future life, the young
 Admired, and new resolve of virtue made.
 And none who was her husband asked: his air
 Serene, and countenance of joy, the sign
 Of inward satisfaction, as he passed
 The crowd, or sat among the elders, told.
 In holiness complete, and in the robes
 Of saving righteousness, arrayed for heaven,
 How fair, that day, among the fair, she stood!
 How lovely on the eternal hills her steps!

CELEBRATION AT LIVERPOOL, ENGLAND.

On Thursday April 22, a Provincial Grand Lodge for the Western Division of this county, says Gore's General Advertiser, was held at the Adelphi Hotel, for the dedication of the Freemason's Hall, recently erected at that hotel, for the meetings of St. George's Lodge of Harmony, No. 38.

About ten o'clock in the forenoon, the officers of the respective lodges assembled in the hall, and the Provincial Grand Officers of this province marched in procession from an adjoining room, in which they had formed, into the hall, and the usual ceremonies of dedication took place, with all due solemnity, by the R. W. Le Gender Starkie, Esq. M. P. Provincial Grand Master, assisted by his officers, John Crossley, Esq. R. W. Provincial Grand Master of the Eastern Division, and the visitors of distinction from Chester,

Flint, and other places. During the ceremony, an excellent oration was delivered by Brother James Spence, Master of Lodge No. 38; and the Rev. Brother G. Robinson, of Kirkham, Provincial Grand Chaplain, strewed corn, sprinkled wine and oil, and offered up the invocation prayer. The anthems and ode were sung in a solemn and impressive manner; they were executed with great taste, and the Provincial Grand Organist presided at the instrument in a very able manner.

The Provincial Grand Lodge was then opened, and the annual business of the province was transacted. The Provincial Grand Chaplain then delivered an eloquent oration, in which he took occasion to illustrate the true principles of the order and the ceremonies the brethren had just witnessed, in the dedication of the hall to the most high, to Virtue and to universal Benevolence. The delivery of this oration drew forth loud applause, and it was moved, seconded, and unanimously agreed, that it be printed, and circulated amongst the lodges, at the expense of the Provincial Grand Lodge. The Provincial Grand Master then thanked the brethren, in a very neat and feeling manner, for their attendance and co-operation, and passed a high eulogium on John Drinkwater, Esq. Deputy Provincial Grand Master and his Provincial Grand officers in Liverpool, for their able support and assistance in the discharge of their several offices.—The Provincial Grand Lodge was then closed in ample form.

The hall dedicated, was constructed under the superintendence of Messrs. Foster and Stewart, and is not surpassed, in simplicity and neatness, by any room of similar dimensions. A gallery was erected covered with crimson cloth, for the accommodation of ladies who were admitted by ticket at half past five o'clock. At six the brethren sat down to a sumptuous dinner, and sometime afterwards the ladies were attended, by the stewards, to a room where refreshments were served previously to their departure at about nine o'clock. The usual masonic and other toasts were given, and at intervals during the evening several excellent glees and songs were sung with great effect.

The Grand Master and his officers retired soon after eleven and the brethren separated highly gratified with the proceedings of the day. The dinner, wines, and the refreshments in the ladies' room, were most liberally provided, and of excellent quality.

OCTOBER.

By James Grahame.

With hound and horn, o'er moor, and hill, and dale,
The chace sweeps on ; no obstacle they heed,
Nor hedge, nor ditch, nor wood, nor river wide.
The clamorous pack rush rapid down the vale,
Whilst o'er yon brushwood tops, at times, are seen
The moving branches of the victim stag :
Soon far beyond he stretches o'er the plain.
O, may he safe elude the savage rout,
And may the woods be left to peace again !

Hushed are the faded woods ; no bird is heard,
Save where the redbreast mourns the falling leaf.
As close of shortened day, the reaper, tired,
With sickle on his shoulder, homeward hies :
Night comes with threatening storm, first whispering low,
Sighing amid the boughs ; then, by degrees,
With violence redoubled at each pause,
Furious it rages, scaring startled sleep.
The river roars. Long wished, at last, the dawn,
Doubtful, peeps forth ; the winds are hushed, and sleep
Lights on the eyes unsullied with a tear ;
Nor flies, but at the ploughboy's whistle blythe,
Or hunter's horn, or sound of hedger's bill.
Placid the sun shoots through the half-stript grove ;
The grove's sere leaves float down the dusky flood.

The happy schoolboy, whom the swollen streams,
Perilous to wight so small, give holiday,
Forth roaming, now wild berries pulls, now paints,
Artless, his rosy cheek with purple hue ;
Now wonders that the nest, hung in the leafless thorn,
So full in view, escaped erewhile his search ;
On tiptoe raised,—ah, disappointment dire !
His eager hand finds nought but withered leaves.

Night comes again ; the cloudless canopy
Is one bright arch,—myriads, myriads of stars.
To him who wanders 'mong the silent woods,
The twinkling orbs beam through the leafless boughs,
Which erst excluded the meridian ray.

MASONRY IN RUSSIA.

In this cold quarter of the world, Masonry has made but little progress; and of that little but little is known. The despotic measures taken by Alexander and his minions, for its suppression, necessarily limited its sphere of action and impeded its course. At one time, so strong did the torrent of tyranny set against it, that it was with the greatest difficulty and danger that it could be preserved in in any thing like an organized form. But it was preserved; and the deadly shafts aimed at its destruction by the ruthless hand of oppression, fell prostrate at its feet. It was introduced into this country in the early part of the eighteenth century; but by what means, or under what circumstances, we are not informed. The first regular lodge was established by authority of the Grand Lodge of England, in the year seventeen hundred and thirty-nine; the year following, the Earl of Kintore, then Grand Master of England, appointed a Provincial Grand Master for Russia. Subsequently, Lodges were established at St. Petersburg, Moscow, Riga, Yassay, &c. At this period, the order was cherished and patronised by some of the most distinguished characters of the empire; but the intestine broils which soon after broke out in the political affairs of the nation, excited against it, as a secret association, a jealousy which came near effecting its suppression, if not the destruction of its friends; but like all other attempts at its subjugation, it failed; leaving its supporters a lesson with which they should before have been conversant, that of *caution*—a very useful and important lesson to Masons of every country, and under all circumstances; and one, that, if properly observed, would save them an infinite deal of trouble and reproach. Masons were charged of concerting, in their private retreats and under the guise of Masonry, plans tending to the overthrow of government; an accusation always preferred against the institution by tyrants, conscious of their inability to govern by any other than the rod of despotism, and equally sensible of neither possessing the esteem or regard of their oppressed subjects. Such have ever been enemies to Masonry, and mankind; and though the engines of their power have repeatedly been exerted to their full extent, they have never been able to produce the desired effect; neither will they. Were the throne of Ferdinand as permanently fixed in his possession, as masonry is in his kingdom, he would have but little to fear from the machinations of *secret societies*. That there have been political measures conceived and matured in places ostentatiously

sibly known as Masonic Lodges, does not admit of a doubt; but that such a course has been countenanced and encouraged by *Masons*, acting in a body as such, however much they may have been persecuted, we are not prepared to admit. Allegiance to the government under which we live, and obedience to the laws, are among the first principles of Freemasonry; a breach of which would meet with exposure and merited punishment. But Masonry inculcates the doctrine of equal rights; its sentiments are in accordance with the laws of nature; it teaches the hallowed truth that "all men are born free and equal;" and that the peasant, as an honest upright man, is entitled to equal respect with the potentate who claims him as his subject. It is this that excites the hatred of the tyrant and brings down his vengeance. When he shall be able to reverse the order of nature, he may succeed in destroying the Masonic institution, but not till then; it has seen the crush of thrones and the wreck of nations, and stood firm amidst the devastations of time; and it will continue, so long as virtue and goodness hold a place in the heart of man. We know not the sentiments of Nicholas, the present emperor of Russia, in relation to the subject of Freemasonry; but from his general character we may hope that he will be more liberal than his illustrious brother. Lodges are in operation in different parts of the empire, but under such unfavourable auspices, that it can barely be said they do exist.

CHARITY.

"White-robed, bountiful *Charity* !—thy sister virtues, clad in the robes of innocence and affection, bend in thy presence, and invest thee with the garlands of respectful courtesy. Although thou art depicted cold and unfeeling, by the cold and ungrateful stoic, yet, often has the heart of sensibility witnessed the high-colored emotions of thy bosom, in the cause of injured humanity. Thou mayest appear cold to an unfeeling world; but, in the *Chambers of the East*, thou hast enkindled an *incense-flame*, which reflects thy interesting beauties, bright as the meridian beams of 'nature's orb.' May the jewels of honor ever encircle thee, as thy deserved ornaments. May thy influence cause the "bush" to remain unconsumed,—the "cruise" not to fail! And may the palsied hand of impoverished indigence "be restored" in thy presence!—and may thy reward be, the best of our affections—till thou shalt cease to smile on the afflicted, and thy name cease to be *Charity* !"

ORIGIN AND PROGRESS OF MASONRY.

The Institution of Masonry takes its date from the foundation of the world. That its principles are of divine origin is self-evident ; and that it has had the superintending hand of Deity for a support, is, we think, sufficiently demonstrated, by the many ages through which it has existed, notwithstanding the united exertions of the bigoted and superstitious in all ages, to overthrow its structure ; whilst every other human institution has been corrupted and destroyed.

By tradition, it appears that the mysteries of Masonry were transmitted in regular succession, through the "free and accepted," from Adam to Noah, and from Noah to Solomon,* through whose means the brethren were more strictly united, and laws were enacted for the future government of the fraternity. Solomon organized a great number of new lodges at Jerusalem, and employed 113,600 of the fraternity, besides 70,000 laborers, in building the temple, which was finished A. L. 3028. Previous to the commencement of the building of this celebrated edifice, a most intimate connection was formed between Solomon, king of Israel, and Hiram, king of Tyre, and their friendship was permanently cemented. Under the direction of these grand masters, with the assistance of the deputy grand master, Hiram Abiff, Masonry flourished in a greater degree than at any former period ; and has continued to flourish in a greater or less degree, through successive generations. The following letters, which passed between the king of Israel, and the king of Tyre, are copied from Josephus' history of the antiquities of the Jews.

Solomon to King Hiram.

"Know thou, that my father would have built a temple to God, but was hindered by wars, and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute ; but I give thanks to God for the peace I at present enjoy ; and on that account I am at leisure, and design to build an house to God ; for God foretold to my father, that such an house should be built by me ; wherefore I desire thee to send some of thy subjects, with mine, to Mount Lebanon, to cut down timber, for the Sidonians are more skilful than our people in cutting of wood ; I will pay whatsoever price thou shalt determine."

*We have no faith in this "tradition." We go beyond all evidence when we fix the origin of the *Institution* anterior to the building of the Temple.—Ed.

Hiram to King Solomon.

“It is fit to bless God, that he hath committed thy father’s government to thee, who art a wise man, and endowed with all virtues. As for myself, I rejoice at the condition thou art in, and will be subservient to thee in all that thou sendest to me about ; for when by my subjects, I have cut down many, and large trees of cedar, and cypress wood, I will send them to the sea, and will order my subjects to make floats of them, and to sail to what place soever of thy country thou shalt desire, and leave them there ; after which thy subjects may carry them to Jerusalem ; but do thou take care to procure us corn for this timber, which we stand in need of, because we inhabit in an island.”

In A. L. 3130, the Masonic art was introduced into France and Germany, by Ninus, who had assisted in building the Temple ; and from that time to its introduction into England, through the means of Solomon’s masons, and their descendants, it was introduced and flourished in various other parts of the world.

The royal art is supposed to have been introduced into Great Britain some time previous to the Roman invasion where it was afterwards patronised by Julius Cæsar, and by his most distinguished generals ; but the most zealous patron of the order in those days, was the emperor Caraunus, who granted a charter, and appointed the martyr St. Alban, the first grand master.

After the departure of the Romans from England, Masonry became much neglected, and thus, in a measure continued, until A. D. 872, when it was revived by Alfred the Great, under whose auspices it acquired great splendor and respectability, and continued to flourish until the reign of king Athelstane, in A. D. 962, when it was completely re-established by the institution of a Grand Lodge at York, of which prince Edwin, king Athelstane’s brother, was appointed first grand master. A grand communication of all the masons in the kingdom was called, to assemble at York ; where, from ancient documents, they formed a book of constitutions, from which all the lodges, both in England and America, either mediately or immediately derive their charters ; and from this assemblage the appellation of *Ancient York Masons*, is derived. After this, Masonry continued to receive the fostering patronage of various kings and princes, as well as the most exalted statesmen, and men of learning and exemplary piety, not only in England, but in other kingdoms of Europe.

James I. king of Scotland, became a zealous patron of Masonry and was initiated into the order A. D. 1443.

In the year 1779, *Omdit-ul Omrah Bahauder*, the eldest son of the nabob of Carnatic, was initiated into the lodge of Trinchinopoly, which caused masonry to progress with rapid strides in the East Indies. On the receipt of the news of this initiation, by the grand lodge of England, they forwarded him a letter of congratulation, with an elegant apron, and a book of constitutions, to which, in the year 1780, an answer, written in the Persian language, was received enveloped in an elegant gold cloth. To such of our readers as have not seen the translation of this letter, it cannot fail to be highly gratifying. It is as follows:

“To the Right Worshipful, his Grace, the Duke of Manchester, Grand Master of the Illustrious and Benevolent Society of Free and Accepted Mas ons under the constitution of England, and the Grand Lodge thereof.

“*Most Honoured Sir, and Brethren,*

“An early knowledge and participation of the benefits arising to our house, from its intimate union of our councils, and interests with the British nation and a deep veneration for the laws, constitution and manners of the latter, have for many years led me to seize every opportunity of drawing the ties between us still closer and closer.

“By the accounts which have reached me of the principles, and practices of your fraternity, nothing can be more pleasing to the sovereign ruler of the universe, (whom we all, though in different ways adore,) or more honourable to his creatures—for they stand upon the broad basis of indiscriminate and universal benevolence.

“Under this conviction, I had long wished to become a member of your fraternity, and now that I am initiated, I consider the title of an English Mason, as one of the most honourable which I possess: for it is, at once a cement of the friendship between your nation and me, the friend of mankind.

“I have received from the advocate general of Bengal, Sir John Day, the very acceptable mark of attention and esteem, which you have favoured me. It has been presented with every circumstance of deference and respect, which the situation of things here, and the temper of the times would admit of—I do assure your grace, and the brethren at large, that he has done ample justice to the commission you have confided to him, and that he has executed it in such a manner, as to do honor to himself, and to me.

“I shall avail myself of a proper opportunity to convince your grace, and the rest of the brethren, that *Omdit-ul Omrah* is not an unfeeling brother, or heedless of the precepts which he has imbibed;

and that while he testifies his love and esteem for his brethren, by strengthening the bonds of humanity, he means to minister to the distressed.

“May the common father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace and length of years, prays your highly honoured and affectionate brother,

OMDIT-UL OMRAH BAHAUDEK.”

To this letter a suitable reply was returned, and the original letter, with a translation copied on vellum, elegantly framed and glazed, was hung up in the hall, at all public meetings of the lodge.

A latin lodge, entitled the Roman Eagle, was instituted at Edinburgh, A. D. 1784, which flourished for several years, but on the government having fallen into the hands of brethren unskilled in the language, the latin was at length discarded.

In 1786, Prince William Henry, was initiated into the order—and the succeeding year, his example was followed by his brothers the Prince of Wales, now King of England, and the duke of York.—In 1790, Prince Edward and Prince Augustus Frederick were both made Masons.

In 1793, the king of Sweden became a Mason, at Stockholm, while the duke of Sundermania presided as grand master, and in the year 1799, an intimate connection was formed between the grand lodges of Sweden and England.

To mention all the illustrious characters who have patronized the Masonic art, in the different ages of the world, and to give a minute account of its extent, would far exceed our limits—suffice it then, in closing our sketch of its origin and progress in the old world—to say, that it has met the approbation of the wise and good, in every age, and that its influence, has been extended to the four quarters of the globe.

MORGAN.—The following is from the Boston Palladium. We give it with a single remark :—It agrees with the statement given about a year since, of his having left this city for Smyrna ; and the time also agrees with the date that he is said to have been met and spoken to in our streets, by a Mr. Brown of New-York. These corroborative circumstances, together with the responsibility on which the present statement is made, surely entitle it to some consideration, if not implicit credit.

Capt. Morgan.—We should not mention the name of this individual had we not been informed yesterday, by a gentleman enti-

tled to the most entire confidence, that Capt. Waterman, of Duxbury, a gentleman of undoubted respectability and veracity, who commanded the brig Herald, in her last voyage from Boston to Smyrna, is fully convinced, in his own mind, that he carried Wm. Morgan as a passenger. The gentleman who has given us Capt. Waterman's opinion on this subject, is Mr. Job W. Tyler, of this city, who sailed with Capt. Waterman, on his next voyage, as first officer of the Herald. Captain Waterman, at that time, often mentioned the subject to Mr. Tyler, and has since expressed his sincere conviction that *Morgan* was his passenger?

REFLECTIONS.

For the Amaranth.

" Yet nature speaks within the human bosom,

" And bids it look beyond

" This narrow verge of being."

'Tis even so, 'tis even so, when the flowers of earth are gay
With summer buds so sweetly deck'd in nature's rich array ;
And their fragrance breathing round us, the stormy winds appear,
And the leaves they fall and wither, the blossoms they are sear.

'Tis even so, 'tis even so, when the heart would fondly cling
Around some lovely object, some fond devoted thing :
The same in all its beauty, is wither'd by the blast,
And all is calm and silent, in memory of the past.

'Tis even so, 'tis even so, from childhood's earliest hour,
The mind aspires to something beyond its present power ;
But the frail thing, when 'tis gather'd, will please us but awhile,
Then passes off forgotten, as the hast'ning of a smile.

'Tis even so, 'tis even so, with the birds soft notes at morn,
A little time their voice is heard, then our harbingers are gone :
Thus it is with all that's beautiful beneath the azure sky ;
They may blossom in the morning, but at evening surely die.

'Tis even so, 'tis even so, with all earth's charms combin'd ;
They cannot charm the soul below, nor satisfy the mind :
It seeks immortal treasures, that death cannot enshroud,
And a sun that is not darken'd by an intervening cloud. S. A. T.

ANTI-MASONRY.

The following article appeared in the ALBANY RECORD of the 6th ult.

MR. EDITOR,—An old man is induced to beg a corner of your paper, while he submits to the public a few brief remarks on the subject of the anti-masonic excitement. I will first state that I am not a member of the masonic fraternity, and bending as I am under the weight of years, it is probable I shall never enter it. I have heretofore, entertained a prejudice against the institution, which undoubtedly originated in the perusal of the anti-masonic newspapers.

But I must now say, that having carefully traced them from step to step, and taken notice of all their veerings, I am thoroughly convinced that their object is not the preservation of the country, nor spread of religion.

I have read from time to time, the remarks of an editor in this county, on whom I had been accustomed to look as a man of truth and candour. But when I see him going from one degree of rancour to another, until at last he attacks publicly an honest individual, and heaps upon him all manner of evil names, merely because that individual stated a circumstance which *I know* did take place in Danville as stated, and which the editor himself does not deny—I say when I see all this, and reflect that this editor professes to be a disciple of the meek and lowly Jesus,—my heart is pained within me, I shudder for that man and am ready to cry out, “O Lucifer! Son of the morning, from how great a height hast thou fallen !”

I have known Mr. Eaton when he was a dissipated and degraded man ; I have known him when he professed to become acquainted with Jesus, and it did rejoice my soul to see the “Ethiopian change his skin.” I have known him since and esteemed him as an honest man and still hope that he is such; but when I see him using all his exertions and even making use of the press to sow discord among friends, neighbourhoods and families, and what is more shocking, to confuse and distract the Church of God, and openly to traduce those who have been the instrument in the hand of God of preserving him from hunger and rags,—it causes my heart to bleed; my confidence is shaken, and I awfully fear that he is “returning like the dog to his own vomit.” I feel awfully sensible that the tears of Zion, the waste of the church, and the blood of souls, will be required at his hand.

My youthful reader, I once was young like you. I have seen dan-

ger and peril; my blood has bedewed the American soil, to purchase for you the glorious liberty you enjoy; and I trust, blessed be God, that I remembered my creator in the days of my youth. Suffer then a soldier of the revolution, and of the cross, to address you, with his dying voice that you trifle not with that liberty which was bought with blood. Mar not the peace which pervades our happy country: but as far as in you lies, counteract these efforts of disaffected, disorderly, and unprincipled men, to destroy society, and distract the church.

Middle-aged men, I once was middle-aged. I know the burthen of your station; therefore let me entreat you! that you discountenance this persecution of the innocent. Are you anti-masons? I have been one. I have seen the evil; I have discovered the intention of the excitement, and now warn you to flee from it as from a deadly poison. Our political and religious institutions have far more to fear from anti-masonry, than from masonry. Therefore, I entreat you, beware, "touch not, taste not, handle not."

My companions in age, our heads are already white for the harvest; our time is short. Let us be careful that we fill up our days in usefulness. Let us study the things which make for peace. Let us use our endeavours to suppress the spirit of discord that is abroad in the land, and restore peace to the church and community, that our gray hairs may go down in peace to the grave. Above all may we remember to discountenance that man, who "throws about firebrands, arrows, and death, and says it is only in *sport*."

Caledonia, Vt. Aug.

SEVENTY-SIX.

EXTRACT

Of a letter, to the Brethren, at Utica, N. Y., from an aged P. G. Officer of Massachusetts.—Communicated for the B. H. Aurora.

"FREE-MASONRY is worthy of itself—of its venerable antiquity and name—of its beneficent cause and its illustrious reputation. It is a noble institution, through all its departments—if rightly understood—cultivated with true Brotherly feelings—its professed principles rightly adhered to—and its grand points of morality, fellowship and devotion, duly honoured, by the constituent members of the FRATERNITY: but if the reverse—who can wonder at the excitement—the turbulence and even the invidious malevolence of its persecuting enemies:—the regret, the sorrow and the astonishment of its avowed friends?

"Hope you are wise, provident and happy, in your amiable and ambitious assiduities, in the "Fellowship of the Craft," as usual; with the same zeal and honourable determination in every grade and at every advance of the order. If ye "continue stedfast in the faith"—if ye "maintain good works"—if, with "conscience void of offence," ye are "kindly affectionate one to another;" if, "forbearing one another in love," ye assuage the griefs and mitigate the sufferings of the distressed—if in the "bonds of charity" ye hold "communion" and strenuously advocate the requirements of the moral law—and if ye aid with due circumspection, the great cause of domestic virtue and public improvement—education and arts—social harmony at the altar and the fireside—and the general interests of humanity—ye cannot fail of being blessed—no never!—and the benedictions of the ALMIGHTY will unceasingly cheer your course and reward your doings, from the "ground floor" and "tesselated pavement" of the temple—to its exalted finishings, in the extremest pilgrimage of life—and will insure you, on the verity of the divine promises, everlasting felicity!"

BRUCE.—The Middlebury (Ohio) Journal, remarking on the result of the late trials for the abduction of Morgan, has the following just remark:—"It will be recollected that Bruce was late Sheriff of Monroe county in that state, [N. Y.] and has ever been considered to be a man of the first rank and circumspection of character. He was turned out of office not long since by the governor and a new election ordered, through the influence of a most vile faction, which, under the pretence of crushing Masonry, has subverted it to political purposes, and to vent secret malice and revenge upon individuals in whatever condition they may be in life. If his actions have never been stained by a participation in the [supposed] abduction and the violence extended to Morgan, we sincerely hope he may escape any stigma of character and an unjust punishment.—Should he be guilty, let him receive his reward from *justice* and *reason*—not from the windy and undigested views of *prejudice* and *faction*.

EXPULSION.—At a regular communication of Orange Lodge, held at Br. Justin C. Lord's Hall, in Orange, Mass., on the 17th of August, A. L. 5828, Dr. Parley Barton and Jonathan Flaggs, were expelled from said Lodge, for unmasonic conduct.

Per order.*

BENONI PECK, Sec.

ELECTIONS.—At the annual convocation of the Grand Chapter of Alabama, at Tuscaloosa, held on the second Monday of last month, a Dispensation was granted for the formation of a new Chapter at Prairie Bluff, to be called Clinton Chapter, No. 8.

The following officers were elected by the Grand Chapter for the same, during the present year: His Excellency John Murphy, G. H. P. John Elliott, D. G. H. P. Harry L. Thornton, G. K. Charles O. Foster, G. S. James Penn, G. V. Henry A. Snow, G. T. John G. Aikin, G. S. Rev. Robert L. Kennon, G. C. Aaron Ready & Henry Strause, G. Marshals; John K. Pierce, G. Stew. James Cain, G. Sen.

The following gentlemen were installed Officers of Tuscaloosa Ala. Chapter No. 1, for the ensuing year: Aaron Ready, H. P.; John G. Aikin, K.; John K. Pierce, S.; Benj. R. Fontain, C. H.; Henry Sossaman, P. S.; Jacob Wyzer, R. A. C.; Wm. A. M'Daniel, M. 3 V.; John P. Figh, M. 2d V. Henry A. Snow, M. 1st V.; John O. Cummins, Treas.; Z B. Snow, Sec. James Cain, S. & T.

Grand Chapter of North Carolina.—The first annual convocation of the Grand Royal Arch Chapter of North Carolina, was held at Tarborough, on the 23d and 24th ultimo. The 7th annual Convocation will be held at Fayetteville on the 23d of June, 1829.

The following are the officers elected for the ensuing year: M. E. Essex Arnold, of Fayetteville, G. H. Priest; Robert Joyner, Tarboro', D. G. H. Priest; James Seawell, Fayetteville, G. King; E. Mason L. Wiggins, Halifax, G. Scribe; M. E. Edmund Freeman, do. G. Treas. E. Alex. J. Lawrence, Raleigh, G. Sec'y; Rev. Com. C. M'Iver, Fayetteville, G. Chaplain; E Anson Bailey, do. G. Marshal.

Officers elected at the annual meeting of Solomon's Temple Lodge, held at Masons hall, Uxbridge, Mass. Sept. 18th. A. L. 5828.

Wm. C. Capron, M.; Wm. Kent, S. W.; T. H. Morse, J. W.; M. Tobey, T.; Charles J. Rist, S.; Royal Cumings, S. D.; James Endicot, J. D.; Angel Sweet, S. S.; Alonzo A. Wiley, J. S.; Rev. J. Taylor, C. Joseph Thayer, M.; S. B. Prentice, T.

The Grand Chapter of Kentucky, convened at Mason's Hall in Lexington, on the 1st inst, and elected the following Grand officers for the ensuing year: Henry Wingate, Frankfort, G. H. P. Oliver G Waggener, do. D. G. H. P. Levi Tyler, Louisville. G. K. John Payne, Augusta, G. S. Philip Swigert, Frankfort, G. S. Andrew M. January, Maysville G. Tr. Rev. David Nelson, Danville, G. C. Warham P. Loomis, Frankfart, G. M. Wm. B. Warren, Georgetown, G. C. G. Robert M'Nitt, Lexington, G. S. & T.

THE AMARANTH.

VOL. I.

NOVEMBER 1828.

NO. VIII.

A CANDID APPEAL TO THE PUBLIC.

By the members of the Masonic Fraternity, connected with the Lodges of Waterford, Concord, Lyndon, St. Johnsbury, Peacham, and Craftsbury, and the Royal Arch Chapter at Danville, in the State of Vermont.

FELLOW CITIZENS :—For some time past, the feelings of the public have been greatly agitated upon the subject of Freemasonry.

In the fall of 1826, an act of violence and outrage, is said to have been committed in the state of New-York, highly revolting to the feelings of the friends of humanity, and which excited the indignation of an enlightened community against the perpetrators.

It is now generally believed, that, in consequence of the expectation that a book was about to be published, purporting to be, and entitled "Illustrations of Masonry," by William Morgan, the said Morgan was kidnapped and carried to parts unknown; and, from the deep mystery which attended every succeeding movement, that he was subsequently murdered. Of the facts relating to this transaction, we know nothing more than is communicated in the publick papers, and consequently can be no better judges of the truth of the statements than yourselves.

So vague, however, and contradictory were the reports, in this section, concerning the transaction, at the time, and so novel were the circumstances attending its commencement, as to leave the public entirely at a loss, as to its character or extent. While many considered its very existence as doubtful, and read the discrepant reports as the effusions of inventive newspaper scribblers, common in seasons of dearth of news, others supposed it a plan of Morgan and his associates, to produce an excitement, which would ensure the sale of his books. To the latter opinion, many in our connexion, were very naturally inclined, and when rallied upon the subject,

not unfrequently, in expressing their opinion, have made remarks, which themselves would have condemned, had they believed that the outrage had been committed.

Different opinions are entertained, by the members of our Lodges, as to the nature of the transaction at Batavia, and the fate of Morgan ; but in proportion as the belief has obtained among us, that the alleged outrages were committed, has been our regret and mortification, that men should have been found connected with the institution of Freemasonry, so entirely lost to a sense of their obligations to the laws of God, their country and the institution itself, as to become the perpetrators of such a crime ; and no efforts of ours will at any time be wanting to apprehend such offenders and deliver them to the officers of justice.

With these sentiments, fellow citizens, judge of our feelings, when we find ourselves publicly accused not only of tolerating, but being accessory to such a crime. We are "men of like passions" as yourselves—we have the same common interest—we are connected with society by the same ties—our reputation is as dear, and our sensations, when wrongfully accused, as acute as your own. Conscious of our integrity, and at peace with the various classes of our fellow-citizens among whom we associated, we had supposed ourselves, equally with them, secure from the tongue or pen of slander, and entitled to the same privileges and respect.

It is with mingled emotions of indignation and of pity, that we have witnessed the untiring efforts of our accusers to fix, in the public mind, the belief, not only that the principles of the institution are anti-christian, and highly dangerous to our civil institutions, but that laws and injunctions, tolerating and authorizing the most unheard-of wickedness ;—that obligations and ceremonies, blasphemous and obscene, exist and are well understood by the Fraternity ; that the alleged outrages at Batavia are the legitimate fruits, the indigenous productions of the order, and that the "members generally have considered it their duty to take the life of any one who should expose their system."

It is to defend ourselves from allegations such as these that we make the present appeal. We have long, perhaps too long, been silent : we had not supposed it possible that charges so absurd could continue to be urged, or if urged, believed. We have deprecated the evils necessarily attending an excitement like the present—evils extending to every class, and society, and individual in community ; and we have been unwilling, by any act of ours, to contribute to the continuance of the excitement.

Among the many arts which have been used to draw us into a controversy, is the unjust inference, that our silence is a tacit admission of the correctness of the charges brought against us ; a suggestion which would not have been noticed by us, were it not, that it has been made with such address, as to create, among a respectable portion of community, the expectation that we should reply. As the subjects of a free government, however, we must be permitted to say, that in the peaceable and lawful exercise of privileges, chartered to us by law, no man may call us to an account. But as citizens and republicans, the respect and courtesy we owe to an enlightened community, demand from us this appeal.

It is not our intention, nor is it necessary at this late period of the existence of the institution, to enter into a defence of the principles of Masonry. For centuries, the wise, the virtuous, and the good have approved it. Our object is to defend ourselves—to vindicate our characters from the unjust aspersions of those, who, in their zeal to overthrow the institution, have thought it necessary to immolate upon its funeral pile, the reputation of all its members.

In thus defending ourselves, however, we must necessarily express our *opinion* of the institution. We know not, indeed, what corruptions may have crept into it elsewhere, nor can the vices and irregularities of individual members of Lodges, with any fairness, be charged upon us. “ If we have done evil, bear witness of the evil ;” and let our conduct show whether the principles of the institution encourage or authorize the commission of crime.

Much has been exhibited to the public, purporting to be disclosures of the secrets of the institution, which is shocking to the feelings of the christian and the philanthropist, and which, if true, would have driven from its pale, long ere this, every member possessing the least moral principle or refinement. But as those abominations are inconsistent with, and directly opposed to what has come to our knowledge, we feel at liberty to judge of the character of the institution, only from our own experience ; and we do most solemnly aver, that, so far as we can judge from that experience, the representations and assertions which go to show that its precepts and rites are at variance with religion and our civil institutions, have no foundation in truth.

We shall not be accused of arrogance, when we remind you, that until the present excitement the members of our society stood at least as high for integrity and moral honesty, as the body of community generally. This reputation was not unmerited ;—and being conscious of no offence against our country or our fellow-citizens,

we still fearlessly claim, as a body, the character of men of truth.—In this capacity we offer the following remarks :

We believe the institution of Freemasonry designed for the moral improvement of its members.

We believe that none of its precepts can fairly be construed so as to give license to principles or practices hostile to religion, or the peace and well-being of society.

We believe that the interference of Masons, in their associated capacity, in the affairs of government, or touching any election to office, would be a violation of the precepts of the institution, and an unheard-of practice in our Lodges.

We believe, (and in this position we are sustained by obvious facts,) that in exercising the right of suffrage at elections, the members of the fraternity have never been influenced by the consideration that the candidate was or was not a Mason.

We believe that the members of the fraternity have never considered their obligations to their brethren as extending to the concealment of crime ; but they were bound to use all suitable measures to bring to justice, *indiscriminately*, every offender against the laws of his country.

We believe that no precept of the institution has ever been considered, by the members of the fraternity, as authorizing revenge or retaliation for injuries.

In accordance with the foregoing sentiments, are the monitorial charges, which have been before the public, and which have ever been considered obligatory by the members of our Lodges. In the "ancient charges," it is enjoined that masons "employ themselves dilligently in their sundry vocations, live creditably, and *conform with cheerfulness to the government of the country in which they reside*. At home, and in their several neighborhoods, they are to behave as wise and moral men ; they are to study the preservation of health, by avoiding irregularity and intemperance, that their families may not be neglected and injured, or themselves disabled from attending to their necessary employments in life. They are not to confine their charity to the relief of a particular individual, nor to the brethren of their order, but liberally extend it, so far as they have ability, to all mankind ; always relieving the distressed, consoling the afflicted, and living up to the golden rule of loving their God with all their heart and their neighbor as themselves ; cultivating brotherly love, the foundation and the capstone, the cement and glory of this ancient fraternity ; avoiding, upon every occasion, wrangling and quarrelling, slandering and backbiting."

* * * * *

Such, fellow-citizens, are our views and the principles of an institution which the editor [a Mr. Eaton,] of the "North Star," at Danville, declares, "is immoral—irreligious—anti-republican, and based on murder"—such the sentiments we are called upon to renounce, or be proscribed as "murderers—as "carrying in our skirts the blood of the innocent"—as men "whose tender mercy is cruelty towards all who dare disclose the secrets of their order."

In regard to the sweeping allegation, that, "Masons, no doubt, have generally considered it their duty to take the life of any one who should expose their system"—that Morgan was executed "according to a well known law of the society," &c. &c. we can only express our indignation. Do you believe, fellow-citizens, men with whom you have associated for years—whom you have ever found men of integrity and honesty in the common concerns of life—who have sympathized with you in affliction, and exhibited all those sensibilities common to the virtuous of every class, and who, in many instances, have not only been professed christians, but have given indisputable evidence of their piety, by a blameless and holy life? Do you believe them capable of becoming dæmons, so soon as they enter the lodge-room? You do not—you *can not* believe it: nor do those who assert it. It is a wicked slander, invented by men whose object is to excite and put in motion the tempestuous passions of their fellow-men, for the detestable purpose of "riding on the whirlwind and directing the storm."

It is truly painful, to every lover of peace, to witness the present perturbed state of society, in this vicinity, compared with its happy and prosperous condition a few months since. And while he deprecates the present, and looks forward with fearful forebodings to the future consequences of the excitement, he can not but express his decided disapprobation of their conduct, who have been the agents in producing it.

The alarm was unnecessary. Facts have not been produced, nor do they exist, showing probable cause for such an excitement.—The sober judgment of every disinterested person, will reject the idea so repeatedly urged, that masonry has designs upon our civil and religious liberty. The reflecting part of community can not be made to believe that, during the unparalleled prosperity and peace which has been enjoyed in this State, by every class and condition of our citizens, for a series of years, "the chains of slavery have been drawn around us, and tightened and burnished by the masonic fraternity."

The conduct of our members can not be adduced as authorizing

such a belief; no concessions of those whose names are before the public, imply it. It is notorious, that in common with our fellow-citizens at large, the members of the fraternity have contributed their share in promoting the public good. It is was their interest to do so—it is *still* their interest; and the united influence of duty and of interest will *ever* operate to secure their efforts for the general welfare, and in perpetuating our inestimable institutions. A system, therefore, fraught with such evil, can never be supported by them, and any scheme unfriendly to these institutions will ever be resisted by promptness and decision.

Again, our Lodges have ever been composed of men of different political creeds; men whose political *interests* were at issue. Hence it is obvious that a Masonic Lodge, of all places, is the most unfavorable for political intrigue.

Equally preposterous and false are the allegations that, the precepts and rites of the institution are irreligious, profane and blasphemous. We have in our connexion, a large and respectable portion of professed christians, of different denominations, who join most heartily in this appeal; men of intelligence and discernment, who can not be deceived, and whose conscientious regard for the religion they profess, forbid the thought, that they should barter the interests of the church for those of an inferior institution.

We could have wished to avoid personal animadversions. But as the "*North Star*" has been the successful, and almost the only instrument of spreading the work of moral desolation, in this section, we are bound in justice to ourselves and to the public, to notice what appears to us, the very inconsistent conduct of its publishers.

For some months previous to the 18th of March last, these men adopted the highly consistent and only rational conclusion, that the outrages at Batavia were perpetrated by some fanatical zealots of the order, led on by their own impetuous passions; and that it was unreasonable and unjust to charge their crime upon the fraternity at large; a great majority of whom, were men of acknowledged worth and respectable members of society.

We will not pretend to decide whether the editorial article which commenced the anti-masonic career of the *Star*, exhibited *all* the motives which operated to induce its editors to such a step; nor will we say that it was the intention of its conductors to prosecute their undertaking to such unwarrantable lengths as they have since done.—Suffice it to say, that the same plausible language was used in regard to the members of the society. "The institution, not its members," said the editors, "is the object we oppose."

Happy would it have been for their reputation as men of candor and truth, and happy for society, had they adhered to this preliminary. But receiving at this time, (as might have been expected from the novelty of the subject,) a considerable accession to their list of subscribers, the editors seem to have hailed this circumstance, as a certain indication that their cause was good. Hence, their reason, probably, for the indiscriminate proscription of all those members, "who retain their connexion with the society."

For some time past, both the editorial and copied articles published in the *Star*, have teemed with charges of folly and crime upon the members at large. In a communication which the editor "believes proceeded from the purest motives," it is asserted that "the line must be drawn. There can be no neutral ground. He that is for masonry, unveiled, and ugly as the monster is, must take his ground."

Perfectly in keeping with this sentiment is the frequent repetition in editorial articles of the phantasms, "masonic vengeance," "masonic calumny," "the revilings of the benevolent brotherhood," "masonic influence and intrigue," &c. &c. while in articles copied from western papers, and recommended to the readers of the *Star*, are sentiments like the following. "*All* the members of the unholy league are bound to subscribe to every such murderous transaction, or renounce their connection with the society." "*All* who still hold a standing in this fraternity, and labor to support it, are stained with his (Morgan's) blood." "*All* carry in their skirts the blood of the innocent." "These men are found in almost every neighborhood." "Masons no doubt have *generally* considered it their duty to take the life of any one who shall expose their system." Anonymous articles have been published questioning the motives and even ridiculing the conduct of those masons who, "desirous to restore peace and mutual confidence, have proposed to refrain from ever entering a Lodge." Others with fictitious signatures, are allowed to narrate how, in a distant State, the Masonic fraternity have interfered with and rescued from the hand of justice, those of the order who have been guilty of murder. The whole calculated to deceive the credulous and create feelings of popular disgust and resentment against the members of our Lodges.

We cannot determine how far the Editors of the *Star* have "*verily thought*" they were doing right in calling upon the *members of churches* to renounce the institution. But when assured by those members that such a step would in their view be inconsistent and wicked, "a zeal according to knowledge" would never have prompt-

ed to the measures adopted to coerce them into a violation of their consciences.

As though the "end could sanctify the means," the writers for the Star have not hesitated to "sow discord among brethren."

A direct appeal has been made to "every church and congregation which regards the cause of God, or the good of our country, to withdraw from such ministers (as are masons) and treat them as heathen men and publicans, until they repent of their great wickedness."

In this manner have the suspicions, the fears, and the prejudices of community been excited, until multitudes are filled with honest indignation at the imaginary "orgies and crimes" of men, who, conscious of their innocence, can not but feel equally indignant at the conduct of their traducers.

NOVEMBER.

By James Grahame.

Languid the morning beam slants o'er the lea ;
The hoary grass, crisp, crackles 'neath tread.

On the haw-clustered thorns, a motley flock
Of birds, of various plume, and various note,
Discordant chirp; the linnet, and the thrush,
With speckled breast, the blackbird yellow-beaked,
The goldfinch, fieldfare, with the sparrow, pert
And clamorous above his shivering mates,
While, on the house-top, faint the redbreast plains.

Where do ye lurk, ye houseless commoners,
When bleak November's sun is overcast;
When sweeps the blast, fierce through the deepest groves,
Driving the fallen leaves in whirling wreaths;
When scarce the raven keeps her bending perch,
When dashing cataracts are backward blown ?

A deluge pours ! loud comes the river down:
The margin trees now insulated seem,
As if they in the midway current grew.
Oft let me stand upon the giddy brink,
And chase, with following gaze, the whirling foam,
Or woodland wreck: Ah me, that broken branch,

Sweeping along, may tempt some heedless boy,
 Sent by his needy parents to the woods,
 For brushwood gleanings for their evening fire,
 To stretch too far his little arm ; he falls,
 He sinks. Long is he looked for, oft he's called ;
 His homeward whistle oft is fancied near :
 His playmates find him on the oozy bank,
 And, in his stiffened grasp, the fatal branch.

Short is the day ; dreary the boisterous night ;
 At intervals the moon gleams through the clouds,
 And, now and then, a star is dimly seen.

When daylight breaks, the woodman leaves his hut,
 And oft the axe's echoing stroke is heard ;
 At last the yielding oak's loud crash resounds,
 Crushing the humble hawthorn in its fall.
 The husbandman slow plods from ridge to ridge,
 Disheartened, and rebuilds his prostrate sheaves.

ANCIENT POETRY.

The following production of olden times, is said to have furnished Shakspeare with the plot of "As You Like It."—It is taken from a copy which is said to be *unique*. It is written with a beauty and pathos which is seldom exceeded :—

Love in my bosom, like a bee,
 Doth suck his sweete ;
 Now with his wings he plays with me,
 Now with his feete.

Within mine eyes he makes his nest,
 His bed amid my tender breast :
 My kisses are his daily feast,
 And yet he robs me of my rest.
 Strike I my lute—he tunes the string,
 He music plays, if I so sing ;
 He lends me every living thing,
 Yet, cruel, he my heart doth sting.

What if I beat the wanton boy

With many a rod !

He will repay me with annoy,

Because a god.

Then sit thou safely on my knee,
 And let thy bower my bosom be :

Oh, Cupid, so thou pity me,

I will not wish to part from thee.

MASONIC LECTURES.---NO. III.

In the preceding number of our lectures, we attempted to trace the origin, and to illustrate, so far as it was necessary for us to do, the use of symbols, and the symbolical language. We shall now, taking Hutchinson for our guide, glance at some of the most conspicuous of the mystical rites and institutions of the ancients.

It will be admitted by the most sceptical, that the prominent features of our order, bear, at least, a strong analogy to the leading characteristics of many of the secret societies of antiquity. "Our morality is deduced from the maxims of the Grecian Philosophers, and perfected by the Christian revelation." "The knowledge of the God of Nature, forms the first estate of our profession; the worship of the Deity under the Jewish law, is described in the second stage of Masonry; and the Christian dispensation is distinguished in the last and highest order." Yet, it is not merely extremely difficult, but the subject becomes problematical, when we attempt to trace the exact origin of our symbols, or the source whence our ceremonies are immediately derived. We shall not attempt the inquiry here, but rest satisfied, for the present, (and we hope our readers will also,) by tracing the outlines of a portion of those institutions of "olden times," from which they are supposed to have been deduced.

The *Assideans*,—the predecessors of the Pharisees and Essenes,—were a sect among the Jews. They preferred their traditions to the written word, and professed a sanctity and purity that exceeded the law; but they subsequently fell in with the dogmas of the Sadducees, and denied the resurrection, &c. &c.

The *Essenes* were of very remote antiquity. Some have contended that they were in being at the departure of the Israelites out of Egypt. They may have taken their rise "from that dispersion of their nation, which happened after their being carried *captive into Babylon*." Many of their ceremonies bear a striking analogy to those of our institution; stronger, probably, than those of any other sect, except the Druids; for which reason, writers on Masonry have generally supposed them to be possessed of our mysteries.—The leading points in their character were, that, they chose retirement, were sober, industrious, paid the highest regard to the moral precepts of the law, but neglected the ceremonial, further than it regarded bodily cleanliness, the observation of the Sabbath, and making an annual present to the *Temple at Jerusalem*. They never associated with women, nor admitted them into their retreats.—

By the most *sacred oaths*, though they were in general averse to swearing, or to requiring an oath, they bound all whom they *initiated* among them, to the observance of piety, justice, fidelity, and modesty; *to conceal the secrets of the fraternity*, preserve the books of their instructors, and with great care commemorate the names of the angels. Vide Spirit of Masonry, Godwyn's Moses and Aaron, &c. &c.

Among the Greeks, a festival was celebrated in honor of *Ceres*, at Eleusis, in Attica, where the Athenians, with great pomp and many ceremonies, attended the *mystic rites*. This festival "was the most celebrated and mysterious solemnity of any in Greece; whence it is often called, by way of eminence, the *Mysteries*; and so superstitiously careful were they to conceal the *sacred rites*, that if any person divulged any of them, he was thought to have called down some divine judgment on his head, and it was accounted unsafe to abide in the same house with him; wherefore he was apprehended as a public offender, and suffered death. Such also was the *secrecy of these rites*, that if any person, who was not lawfully initiated, did but, out of ignorance or mistake, chance to be present at the mysterious rites, he was put to death. The neglect of initiation was looked upon as a crime of a very heinous nature; insomuch that it was one part of the accusation for which *Socrates* was condemned to death. Persons convicted of witchcraft, or any other heinous crime, or had committed murder, though involuntary, were debarred from these mysteries." In later times, *lesser mysteries* were established, into which the candidate was constrained to be *initiated*, prior to his receiving the *greater*. The Priest who officiated at initiations, first proposed to the candidate, certain questions, to which he returned answers in a *set form*.^{*} This, and some other preliminaries over, the initiation took place. The garments in which the candidate was initiated, were accounted *sacred*, and of no less efficacy to avert evils than charms and incantations. The Hierophanta,† or Priest, or Master, had *three* assistants, the first of whom was called, from his office, *torch-bearer*; the second, *crier*, and the third ministered at the altar. There were also, as constituent parts of the initiatory ceremony, thunder and lightning, frightful noises and bellowings, terrible apparitions, and a variety of other terrible matters, for the particulars of which we have not room to spare, nor discernment enough to determine their bearing

^{*} Meursius's Treatise. † i. e.—*a revealer of holy things*. "Hierophantes is said to have been a *type of the great Creator of all things*,"

on the Masonic institution, or their relative importance to its members ; though some writers have given them, for the *information* of the brotherhood, with a minuteness and perspicuity, which, bestowed on subjects whose meaning was less *abstruse*, would ensure to any author, the unqualified approbation of his readers.

There was another great festival celebrated by the Greeks at Plataea, in honor of *Jupiter Eleutherius*. The assembly was composed of delegates from all the cities of Greece, and the rites were performed with the utmost magnificence and solemn pomp.

[Subject to be continued]

RETROSPECTION.

[For the Amaranth.

Oh ! who hath seen, in youth's bright hour,
The clouds of disappointment lower ;
Beheld their gloom, when hovering nigh,
As darkness screens the azure sky ;
Who, in his youthful hours, hath wept
Beside the grave, where parent slept ;
And sigh'd for happy moments gone,
Like wasting dew before the morn ?

Oh ! who hath wander'd far away,
In tranquil hour of parting day,
To hallow'd spot of mother's rest,
Where naught disturb'd her quiet breast ;
And in a gloomy scene, like this,
Beheld the world all comfortless ;
And hath not rais'd his tho'ts on high,
To yon pure sphere beyond the sky ?

Who hath gazed on each trembling star,
And moon that rides on silv'ry car,
Without that contemplation pure ?—
When these shall fade, what shall endure ?
The mind in vain may seek for bliss,
In such a transient world as this !
'Tis far beyond the Earth's control !
It dwells with the immortal soul.

Hence, hence away, ye fading things !

My soul would seek for purer springs ;
 For tho' the gems of earth are gay,
 How soon, alas, they haste away !

S. A. T.

RALEIGH BAPTIST ASSOCIATION.

To an unknown friend we are indebted for a copy of the Minutes of the doings of this Association, at "Holly Spring Meeting House, Wake county, N. C." Among other matters, is the following unjust and illiberal resolution :

"*Resolved unanimously*, That this Association disapprove the practice of members of the Baptist church, whether preachers or lay members, joining or frequenting Freemason lodges."

What do these men mean ? Do they think themselves commissioned by Him, whose humbly devoted servants they profess to be—are they, we ask, commissioned by *Him*, to generate strife and contention ? Or, are they chosen, (as they assume to be,) by Divine Goodness, to allay the turbulent passions of our nature, and to establish "peace on earth, and good will among men ?" If they believe themselves commissioned for the former object, (and their measures are indicative of such a belief,) then they are mistaken in their master ; their authority is derived from a very different source, and they do the *deeds of their father*, faithfully. On the contrary, if chosen for the latter purpose, they are unfaithful servants ; "going about engendering strife ; having a zeal without knowledge."

We are not disposed to question, on untenable grounds, the motives of any man ; but when we hear him, in the fulness of his zeal, make a positive declaration, having neither reason, nor argument, nor fact to support his position, we attach to it about the same importance that we do to the reasoning of an antiquated maiden, "*it is, because it is.*" This is precisely the case with the reverend gentlemen under consideration. They tell their disciples that they must not commune with the Masonic brotherhood ; giving no other reason why they should not, more than that, *they must not, because they must not !* "Most potent, grave, and reverend seignors !" with that submission due to your exalted personages, we humbly acknowledge the potency of your argument and the validity of your reasoning !

We have a very high regard for the ministerial office ; but we

have not that blind adoration, which some possess, for every man who may assume the badge of that sacred profession. We have some knowledge on this point. We know that there are ignorant and bigoted pretenders in religion, as well as in more worldly matters. We know that a very large portion of those who officiate as preachers of the gospel, in the United States, are men without an adequate education; without qualities commensurate with the responsibilities of that important office. We know that such men are superstitious to the highest degree; and that, with them, it is a received axiom, that "the end sanctifies the means;" that they will break down all barriers; cut and thrust on all sides without mercy, to the attainment of a single object; though that object, when attained, be injudicious and prejudicial to the peace and happiness of the little flock of good people, whom Providence has placed under their care and protection. We use strong terms, but understand perfectly well what we are about. Our opinion is based on knowledge derived from direct intercourse and personal observation; and when it is necessary for us to speak, the fear of individual disapprobation will never deter us. We would carefully avoid giving offence, or doing violence to the feelings of any truly good man: such will receive our remarks in the spirit in which they are made. Our shafts are aimed directly at those selfcreated puritans who set up for a *sanctity and purity that exceedeth the law*; and they may re-enact the part of Baal's priests; and continue to cry aloud, *come not near me, for I am more holy than thou!*—we care not a rush. Like Jehu, they may applaud themselves in their furious march to destroy the idols; and in their zeal against Baal, forget their duty against "*Jeroboam's Calves.*" These things concern us not.

The resolution in question, prohibits the intercourse of members of the Baptist church with the Masonic institution. The only inference that can fairly be drawn from this is, that Freemasonry is a kind of *sin-generator*—a *non-elect* concern, dangerous to the puritanical refinement of the *sheep-fold*. Let us for a moment, review the evidence which probably led to this conclusion; we say *probably*, for no reasons, in justification or explanation, are furnished by the Minutes, in which the resolution is published. That the institution is based on the immutable laws of morality and religion; that its influence on society generally, is salutary; that its object is the inculcation of moral sentiment, and the melioration of the innumerable woes, "which flesh is heir to," sufficient evidence exists in the fact that, a very large portion of the most eminent divines of every denomination are members of, and unwavering friends to the Order.

This circumstance alone will be conclusive to every ingenuous and intelligent mind : it will go farther to increase the number of our friends among the enlightened and liberal of the Baptist church, than would the anathemas of ten thousand bigoted "associations" to prejudice community against us. That we are not what we assume to be,—and what the world has for ages believed us to be,—they have the declaration of a man, who, by his own confession, is a *perjured villain* ; who, for years, was notoriously a worthless vagrant, and who, we have many reasons to believe, is now living in "dignified retirement," on the product of his own infamy. We put the question to the candor of every person—Whose evidence is most implicitly to be relied on ?—On which shall our opinions of the institution be formed ? The answer of the unprejudiced is clear ; that of fanaticism is found in the resolution quoted.

The association "disapprove the practice of members of the Baptist church, joining or frequenting Freemason lodges." Were we disposed to go equal lengths with them in their fanaticism, we should say that, no conscientious man, particularly if he be a mason, could sit under the preaching and worship at the same altar, with men whose belief is founded on such equivocal evidence as we have shown theirs to be, in this instance. They have adopted the infamy of Morgan as good ; as the rule and guide of their conduct ; and the relation in which they now stand, is very clearly delineated in the Good Book.—We presume it is unnecessary for us to particularize on this point.

In conclusion, we have one word to offer on the consistency of these people. To the Minutes which contain the resolution denouncing, by direct implication, the Masonic institution, is appended a concise biographical sketch of Elder William Lancaster, a worthy divine, who, by their own shewing, has done more for the cause of Christ, and the Baptist church in particular, we hazard the assertion, than two thirds of the preachers of that denomination in the United States. He spent his life in the service of his Master ; "was a man of good moral character, real piety and great soundness in the faith." "The doctrines of grace were his favourite themes, and upon them he excelled ; and it may be said of him, as of John the Baptist, "he was a burning and shining light." "He had a high sense of honor, was warm in his attachments, faithful in his friendships, polite and frank in his manners." He was one to whom the scripture, "Mark the perfect man, and behold the upright, for the end of that man is peace," applies with great force. Yet, strange as it may seem, and anomalous as it may be, this same Rev. William

Lancaster was, from an early period of his life until his death, a firm and zealous member of the Masonic fraternity ; and, for many years, one of the Grand Chaplains of the Grand Lodge of North Carolina. He who wittingly countenances and participates in the iniquities of another, is himself alike culpable. These men would, therefore, make this good man, whom they so much and so justly extal, one of the basest hypocrites on earth !—for, how a man can be possessed of “real piety,” when he is advocating the interests of an institution so depraved and “heaven-daring,” as they pretend to believe the Masonic to be, is, to us, an anomaly in the nature of things. May his spirit “forgive them, for they know not what they do.”

THE HYPOCRITE.

[Pollok's Course of Time.]

In the grave

The hypocrite had left his mask ; and stood
In naked ugliness. He was a man
Who stole the livery of the court of heaven,
To serve the devil in ; in virtues guise
Devoured the widow's house and orphan's bread ;
In holy phrase, transacted villanies
That common sinners durst not meddle with.
At sacred feast, he sat among the saints,
And with his guilty hands touched holiest things ;
And none of sin lamented more, or sighed
More deeply, or with graver countenance,
Or longer prayer, wept o'er the dying man,
Whose infant children, at the moment, he
Planned how to rob ; in sermon style he bought,
And sold, and lied ; and salutations made
In scripture terms ; he prayed by quantity,
And with his repetitions long and loud,
All knees were weary ; with one hand he put
A penny in the urn of poverty,
And with the other took a shilling out.
On charitable lists—those trumps which told
The public ear, who had in secret done
The poor a benefit, and half the alms
They told of, took themselves to keep the sounding—
He blazed his name, more pleased to have it there
Than in the book of life.

SLANDER.

We have thought that, at this particular time, when it may, with great truth, be said, *the spirit of Slander is abroad in the earth*, the following essay would neither be inappropriate to our work, nor uninteresting to our readers. Were we to write with a direct reference to the slanders in circulation against our Institution, we could not adopt language more appropriate, nor arguments more pertinent. We are indebted for it to a meritorious little compilation of essays, called the "Hive."

SLANDER is a propensity of mind to think ill of all men, and afterwards to utter such sentiments in scandalous expressions.

Slanderers are a species of creatures so great a scandal to human nature as scarcely to deserve the name of men. They are in general a composition of the most detestable vices, pride, envy, hatred, lying, cheating, uncharitableness, &c. and yet it is a lamentable truth, that these wretches swarm in every town, and lurk in every village; and actuated by these base principles, are ever busy in attacking the characters of mankind; none are too great or too good to escape the level of their envenomed darts. If in high life they find the greatest worth, or a man in a middling station sober, honest, industrious, and aspiring, it is odds that his merit alone immediately excites them to exercise their malignant tongue, and their souls rest not till their bags of poison are quite exhausted. However shocking to the well cultivated mind this assertion may appear, the truth is too flagrant, and of too easy investigation to admit of the least doubt. What account such unhappy creatures will be able to render hereafter, for so great an abuse of their time and talents, so unpardonable an injury to their neighbor, and so black a violation of the command of the gospel, "love one another," it is not difficult to guess, nor agreeable to think on.

A good name, in man or woman, is the immediate jewel of their soul.

"Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and may be slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed."

Spencer in his *Fairy Queen*, (book 4. cant. 8.) after representing slander as an old woman, sitting on the ground, in a little cottage, goes on,

With filthy rags about her scattered wide,
 Gnawing her nails for fellness and for ire,
 And there out sucking venom to her parts entire.
 A foul and loathly creature to the sight,
 And in conditions to be loath'd no less :
 For she was stuff with rancor and despite
 Up to the throat ; that oft with bitterness
 It forth would break, and gush in great excess,
 Pouring out streams of poison and of gall,
 'Gainst all that truth or virtue do profess ;
 Whom she with leasings lewdly did miscall,
 And wickedly backbite : Her name men Slander call.
 Her nature is, all goodness to abuse,
 And causeless crimes continually to frame :
 With which she guiltless persons may accuse,
 And steal away the crown of their good name.

Calumny is a filthy and pernicious infection of the tongue, for it is generally aimed, by the most wicked and abandoned part of mankind, against the most worthy and most deserving of esteem, and wounds them unexpectedly. And to whom is it pleasing ? To the most vile and perfidious, the talkative. But what is its source ?—From what origin does it proceed ? From falsehood for its father, and envy for its mother, and from curiosity for its nurse.

Nor is calumny itself without an off-spring ; for it not only begets strife, and contention, hatred and malice, bloodshed and murder ; but nourishes other destructive evils. And now let us inquire, what is the antidote to this disease ? Innocence and patience. Innocence enables us to bear it, and patience blunts its edge. When you hear any one ill spoken of in your company, which happens but too often, mingle not the poison of your malignant reflections nor bid higher than the rest in the auction of slander, much less be the messenger of such abuses to the person concerned.

Those who are given most to railing,
 We find have oft the greatest failing.

Ten thousand are the vehicles in which the deadly poison of slander is prepared and communicated to the world—and by some artful hands, it is done by so subtle and nice an infusion that it is not to be tasted or discovered but by its effects. How frequently is the honesty and integrity of a man disposed of, by a smile or a shrug. How many good, generous actions have been sunk into oblivion, by a distrustful look ; or stamp'd with the imputation of proceeding from bad motives, by a mysterious and seasonable whisper. Look into

the companies of those whose gentle natures should disarm them, we shall find little better account. How large a portion of chastity is sent out of the world by distinct hints,—nodded away, and cruelly winked into suspicion by envy? How often does the reputation of a helpless creature bleed from report—which the party who is at the pains to propagate it,—hopes in God is not true, but in the mean time is resolved to give the report her pass, &c.

There are some wounds given to reputation that are like the wounds of an envenomed arrow; where we irritate and enlarge the orifice while we extract the bearded weapon; yet cannot the cure be completed otherwise.

When a man of distinguished worth suffers unmerited calumny, it oft has the same effect as an eclipse of the sun; which serves only to make it admired the more. While it shines in unvaried light and splendor, it shines unnoticed; but when it is obscured by some sudden and unexpected darkness, it attracts our attention, and emerges with an unusual and superior eclat.

In this age, in some companies, there remains nothing, when you have done with public affairs, and public diversions, but private anecdotes—pulling down, or gently undermining characters, sitting in judgment upon those transactions, which, though of a private nature, are, by the newly established custom of the times, laid before the public—or producing fresh accounts of them from private hands. I hardly ever heard a conversation of this kind carried on for half an hour, without some flagrant instance of slander and injustice. It is amazing to observe the courage with which, upon mere common report, facts are repeated, which tend to the utter ruin of a character, and even motives confidently assigned, which it was impossible should be known.

When cruel Slander takes her impious flight,
What man's secure against her baleful sway?
Virtue herself must sink in shades of night,
And spotless innocence must fall a prey:
With guile elated and malicious leer,
Her neighbor's fame she wantonly destroys;
No cruel treatment seems to her severe,
Vile defamation all her time employs.
How base the bosom whence vile slanders flow,
There sweet content and downy peace ne'er dwell,
But all the pangs of misery surprise,
Of torments and remorse the dreadful cell.

The best dispositions have usually the most sensibility. They

have also that delicate regard for reputation, which renders them sorely afflicted by the attacks of calumny. It is not an unreasonable and excessive self-love, but a regard to that, without which, a feeling mind cannot be happy, which renders many of us attentive to every word which is whispered of us in our absence.

No virtue, no prudence, no caution, no generosity can preserve us from misrepresentation. Our conduct must be misunderstood by weak intellects, and by those who only see a part of it, and hastily form a judgment of the whole. Every man of eminence has those in his vicinity who hate, who envy, and who affect to despise him. These will see his actions with a jaundiced eye, and will represent them to others in the colors in which they themselves behold them.

The heaviest misfortune will not shelter you from censure, when the conversation takes this turn. If you have lost your dearest friend, we pity you indeed; but we cannot help observing, either that you have very little feeling, and do not grieve enough, or that you are highly blameable in feeling too much, and grieving too violently; or else, that there is something very ridiculous in your manner of showing your grief, or in some circumstance of your behaviour under it. If you are stripped of your whole fortune, 'tis a terrible thing to be sure, but it cannot be dissembled, that your own imprudence was in a great measure the cause of it.

Let the weak and ill-natured enjoy the poor pleasure of whispering calumny and detraction, and let the man of sense display the wisdom and dignity of disregarding them. The dogs bay the moon, but the moon still shines on in its beautiful serenity and lustre, and moves on in its orbit with undisturbed regularity.

Let it be our first object to do our duty, and not be very anxious about any censure, but that of conscience.

HOW SHALL I HONOR MASONRY?

[For the Amaranth.]

If Providence your lot hath blest,
In peace and affluence to rest,
Let not your mind contracted be,
Nor scorn the abodes of poverty.

When you behold, in abject state,
A brother crush'd by fortune's fate,
Lend him your aid, his wants to free,
And you shall honor Masonry.

When o'er the list of human woes,
 You find the tear of grief o'erflows,
 The widow's moan, the orphan's sigh,
 Your help shall honor Masonry.

Where discord reigns with direful sway,
 The balm of reas'ning there display ;
 Shew to the world a conscience free,
 And you shall honor Masonry.

Your time shall pass serenely on—
 While conscience dictates, *right is done* :
 Your hoary locks shall honored be,
 If you've regarded Masonry.

When life's tempestuous scenes are o'er,
 And nature's calls require no more,
 In Heaven you'll take your last degree,
 If you have honor'd Masonry.

THE STEPS OF PERFECTION,

Paraphrased from the Latin of John Owen.

FAITH, HOPE, AND CHARITY.

Y	—	S
T	—	A
H—I	—	S—T
T—R—E		E—I—S
I—A—P		D—R—E
A—H—O		I—A—P
F—C—H		F—C—S
5 7 4		5 7 4

When VIRTUE her examples drew in heaven,
Seven steps to reach them, were to mortals given :
 HOPE, so desirous to be first, attains
Four of the SEVEN : but FAITH *five* precepts gains :
 LOVE is the chief, for LOVE the two excels,
 And in the virtue of PERFECTION dwells.

EMINENT MASONS.

11.] LORD COLERANE—was elected Grand Master of the Grand Lodge of England, during the reign of George II. The circumstances of his election were as follows: The Earl of Inchiquin, then Grand Master, having been obliged to take a journey into Ireland, before the expiration of his office, his lordship transmitted a letter to William Cowper, Esq.* his Deputy, requesting him to convene a Grand Lodge for the purpose of nominating Lord Colerane Grand Master for the ensuing year. A Grand Lodge was accordingly convened on the 19th of December 1727, when his lordship was regularly proposed Grand Master elect, and being unanimously approved, on the 27th of the same month, was duly invested with the insignia of his office, in the presence of a numerous company of brethren. His lordship attended two communications during his mastership, and seemed to pay considerable attention to the duties of his office. He constituted several new lodges, and granted a deputation to hold a lodge in St. Bernard's street, Madrid. At the last Grand Lodge under his lordship's auspices, Dr. Desaguliers moved that, the ancient office of *Stewards* be revived, to assist the Grand Wardens in preparing the feast; when it was agreed that their appointment should be annual, and the number restricted to twelve.

12.] EARL OF CRAWFORD.—We introduce this gentleman for the purpose of recording one or two incidents that occurred during his presidency as Grand Master of the Grand Lodge of England; and not that we would rank him among the most “eminent masons” of his day; for, in our opinion, it is not the office that a man holds, but the ability that distinguishes his measures, and the fidelity with which his duties are discharged, that entitle him to the honorable appellation of “eminent.”

Earl Crawford was successor to the Earl of Strathmore, and was installed on the 30th of March, 1734. Under his administration the communications were neglected. The first convention of the Grand Lodge, convened by him, was held eleven months after his election! at which he offered an apology, and by way of atonement for omissions, commanded two communications to be held in the course of little more than six weeks! A new edition of the *Book of Constitutions*, prepared by Anderson, was published at this time. Among

* The amiable and talented author of the “Task,” &c. He died on the 25th of April, 1800, at East Dereham, near Norwich, Eng.

the new regulations which took place, was the following : That, if any lodge within the bills of mortality, shall cease to meet during twelve calendar months, the said lodge shall be erased out of the list. It was also, we believe for the first time, ordered that, *all* grand officers, the Grand Master excepted, *shall be slected out of that body*. Previously, the Stewards were chosen from other bodies.

Crawford made an unjustifiable encroachment on the jurisdiction of the Grand Lodge of York, by constituting two lodges within its district, and granting, without its consent, three deputations, also within its jurisdiction. This was highly resented, and produced a cessation of all friendly intercourse between the two Grand Lodges. The York Masons, from that moment, considered their interests distinct from the Masons under the Grand Lodge in London. The Book of Constitutions, published in 1738, after giving a list of the Provincial Grand Masters, has the following remark : “ All these foreign lodges are under the patronage of our Grand Master of England ; but the old lodge at York city, and the lodges of Scotland, Ireland, France, and Italy, affecting independency, are under their own Grand Masters: though they have the same constitutions, charges, regulations, &c. for substance, with their brethren of England, and are equally zealous for the Augustan stile, and the secrets of the ancient and honorable fraternity.” These difficulties were not adjusted until the 27th Dec. A. L. 5813, when a reunion of the two Grand Lodges took place ; at which time it was mutually agreed, that, they were thereafter and forever to be known and acknowledged by the style and title of “ *The United Grand Lodge of Ancient Freemasons of England.*” This union was dissolved, however, in 1826.

13.] MARQUIS OF CARNARVON.—This gentleman,—afterwards duke of Chandos,—succeeded lord Darnley in the office of Grand Master, and was duly invested on the 27th April, 1733. At this assembly, the duke of Richmond ; the earls of Inchiquin, Loudon, and Kintore ; lords Colerane and Gray ; and a numerous company of other brethren, were present. The marquis shewed every attention to the society during his presidency ; and in testimony of his esteem, presented to the Grand Lodge, a gold jewel for the use of the Secretary ; the device, *two cross pens in a knot* ; the knot and points of the pens being curiously enamelled. Two deputations for the office of Provincial Grand Master were granted ; one of which was for the Caribee Islands, the other for a section of Yorkshire.—This latter appointment was considered as a third encroachment on

the rights of the Grand Lodge at York, and so widened the original breach between the brethren in the North and the South of England, that thenceforward all future correspondence between the Grand Lodges totally ceased. Frederick the Great was initiated under this presidency ; the particulars of which will appear in their proper place.

In March 1754, the Marquis was re-elected as successor to lord Carysfort. He commenced this administration by ordering the Book of Constitutions to be reprinted, under the inspection of a competent committee. His zeal and attention to the best interests of the fraternity were shewn on every occasion. He again presented the Grand Lodge with a large silver jewel, for the use of the Treasurer ; the device, cross keys in a knot, enamelled with blue. No preceeding Grand Master ever granted so many provincial deputations as Carnarvon. In less than two years, he issued patents for South Carolina ; South Wales ; Antigua ; all North America, where no former provincial was appointed ; Barbadoes, and all other his majesty's islands in America ; Sicily, and the adjacent islands ; and all his majesty's dominions in Germany, with power to choose their successors ; &c. &c. Preston remarks that, " this period seems to have been the golden era of Masonry in England ; the sciences being cultivated and improved, the royal art diligently propagated, and true architecture clearly understood ; the fraternity were honoured and esteemed ; the lodges patronized by exalted characters ; and charity, humanity, and benevolence, appeared to be the distinguishing characteristics of Masons."

14.] LORD CRANSTOUN—was elected Grand Master of the Grand Lodge at London, in April 1745, and presided over the fraternity with great reputation, for two years. Under his administration, Masonry flourished ; several new lodges were constituted, and one Provincial Grand Master was appointed for Cape Breton and Louisburg. By a resolution of the Grand Lodge, at this time, it was ordered that public processions, on feast days, should be discontinued ; occasioned by some mock processions, which a few disgusted brethren had formed, in order to burlesque those public appearances. We would remark, by way of elucidation to the term ' feast-days,' that, at the election of every Grand Master, a dinner was provided at the expense of the Grand Lodge, at which the principal nobility usually attended ; and it was, probably, in consequence of some individuals having been neglected, that " mock processions" were got up.

COLD WINTER IS COMING.

[Atheneum.

Cold Winter is coming—take care of your toes—

Gay Zephyr has folded his fan ;

His lances are couch'd in the ice-wind that blows,

So mail up as warm as you can.

Cold Winter is coming—he's ready to start

From his home on the mountains afar ;

He is shrunken and pale—he looks froze to the heart,

And snow-wreaths embellish his car.

Cold Winter is coming—Hark ! did ye not hear

The blast which his herald has blown ?

The children of Nature all trembled in fear,

For to them is his power made known.

Cold Winter is coming—there breathes not a flower,

Though sometimes the day may pass fair !

The soft lute is removed from the lady's lorn bower,

Lest it coldly be touched by the air.

Cold Winter is coming—all stript are the groves,

The passage-bird hastens away ;

To the lovely blue South, like a tourist he roves,

And returns like the sunshine in May.

Cold Winter is coming—he'll breathe on the stream,

And the bane of petrific breath

Will seal up the waters ; till, in the moonbeam,

They lie stirless, as slumber or death !

Cold Winter is coming, and soon shall we see

On the panes, by that genius Jack Frost,

Fine drawings of mountain, stream, tower, and tree—

Framed and glazed too, without any cost.

Cold Winter is coming—ye delicate fair,

Take care when your hyson you sip :—

Drink it quick, and don't talk, lest he come unaware,

And turn it to ice on your lip.

Cold Winter is coming—I charge you again—

Muffle warm—of the tyrant beware—

He's so brave, that to strike the young hero he's fain,

He's so cold he'll not favor the fair.

Cold Winter is coming—I've said so before,
It seems I've not much else to say ;
Yes, Winter is coming, and God help the poor !
I wish it was going away.

MASONRY IN SCOTLAND.

Masonry has ever maintained a high rank among the institutions of Scotland. It has been much and well cultivated ; and, it is said, there is no country where the science is better understood. It was introduced there at an early period : Tannehill thinks as early, at least, as its introduction into England, which is probably true. In the city of Edinburgh, the lodges are numerous ; in one of which their business was formerly transacted in the Latin language. It is extremely difficult, in a country so frequently agitated by civil wars, to point out all the distinguished patrons of Masonry. Among the most eminent were, King James I ; St. Clair, Earl of Orkney and Caithness ; Sir Robert Cockeran ; Alexander, Lord Farles ; Elphinston, Bishop of Aberdeen ; Gavin Dunbar ; Douglas, Bishop of Dunkeld ; Creighton, Abbot of Holyrood-house ; Earl of Lindsay ; Andrew Stuart, Lord Ochilree ; Sir James Sandilands ; Hamilton, Lord Paisley ; and King James VI.

The fraternity in Scotland always acknowledged their king as Grand Master ; to his authority they submitted all disputes that happened amongst them. When the king was not a mason he appointed one of the brethren to preside as his deputy at all their meetings, and to regulate all matters concerning the craft. Accordingly we find that James I. protected and encouraged the order, and honored the lodges by his presence. He settled an annual revenue of found pounds Scots, to be paid by every master mason in the kingdom, to a grand master, chosen by the grand lodge, and approved by the crown.

In 1441, William St. Clair, Earl of Orkney and Caithness, obtained a grant of the office of grand master from James II. He regularly attended the lodges, and used every means to spread a knowledge of the art. By another deed of James II. this office was made hereditary to " the said William St. Clair, and his heirs and successors in the barony of Roslin," in which family it continued many years. The meetings of the grand lodge were held at Kilwinning, where, it is presumed, masons first began to hold regular and stated lodges

in Scotland. In process of time, the craft became more numerous and lodges more frequent through the country; the lodge of Kilwinning granted charters of erection and constitution to the brethren to form themselves into regular lodges, always under the proper provisions and restrictions for their adhering to the strict principles of masonry, and preserving amongst themselves, that harmony and union which ought to subsist among the fraternity.

On the 30th of November 1736, William St. Clair, of Roslin, Esq. then grand master, resigned the office and renounced all right, title or claim which he might have to said office, by virtue of the deed of James II. which was accepted; the office then became elective.—The grand lodge then proceeded to the election of a grand master, when William St. Clair, of Roslin, was unanimously proclaimed grand master of all Scotland, and being conducted to the chair, was solemnly installed, saluted and acknowledged as such.

Since this period, the chair of the grand lodge has been filled by a succession of the most illustrious characters of Scotland, and the order has continued to flourish to the present day. The grand lodge holds its meetings in Edinburgh.

THE PRINCIPLES OF MASONRY.

AN EXTRACT.

Originally, the moral as well as physical world, was all order, beauty and harmony. What would a stupendous comet produce in our solar system, were it to rush upon this earth and sweep it from its orbit? The same confusion and ruin followed the irruption of vice into the moral system. In primeval purity, all was the sunshine of peace; no passion ruffled the smooth sea of happiness; no pain agonized the decaying frame of man, distorting the human face divine; all was unclouded joy and heavenly serenity, an uninterrupted succession of delightful thoughts and rapturous sensations.—Man, like the heavenly bodies, travelled on in the bright path which his Creator had prescribed, enjoying unbounded bliss and exciting the admiration of angels. But the great destroyer came, ran athwart his course, and thrust him from his orbit. Since that fatal day, he wanders in a devious track on the confines of the moral universe, pushing further and further into darkness and night, from that radiant Centre which calls and draws him back. The first transgression engendered and brought to maturity, the whole brood of hate—

ful passions. Anger, lust, envy, hatred and revenge, with all their dreadful squadrons, swept across the human breast, and overturned God's moral temple from its low foundations. Instead of all the raptures and joys of paradise, how feel we now ? In our tumultuous bosoms, wave of passion follows wave ; one tempest hardly ceases to thunder when another rolls on. The beautiful moral edifice is but a ruin, amidst which wild beasts howl, reptiles crawl, and the winds of heaven whistle. Man's moral form is scarce the outline of what it was, of what it ought to be, and of what it may hereafter be. To repair this ruin, to rebuild the grand temple which transgression has dilapidated, is the professed object of masonry. Alas ! we almost blush to name its glorious object to those who witness its mean effects. If the ancients among the sons of Judah, who remembered the glory of the first temple, wept at the diminished size and faded splendor of the second, how much more cause have we to weep over the most perfect moral edifice which our masonry produces ! That perfection cannot be attained in the great undertaking, is proved by the nature of fallen man, as well as the experience of past ages ; but that much may be done towards repairing the moral ruin, is attested by the invitations and promises of our great Master above, as well as by the example of eminent masons in modern and ancient times.

Though masonry inculcates all the moral duties and the worship of one God, yet it is not religion. It does not profess to change the heart and make at once a temple from a ruin. But masonry and religion are sisters. Their origin and object are the same.—Both came from God ; both tend to make men better ; and both point to heaven as our final home. I do not say that masonry alone will carry us there ; but he who in heart and practice feels and follows the true principles of masonry, does all that man can do, to climb the mystic ladder which spans from earth to heaven. A renewed and purified heart makes no man less a mason ; for it is the glorious prize for which a true practical mason strives. Christianity, therefore, is not at war with masonry. On the contrary, she is the kind angel which takes the mason where human efforts fail, and bears him on wings of love to that happy region, for which, without divine assistance, he was vainly struggling.

Neither a mason's nor a christian's duties are confined to the discipline of his own heart ! They range abroad and mingle themselves with all the relations of society. I have wondered that christians, who are commanded to judge the tree by its fruit, have often been found among the enemies and persecutors of masonry. Does

not this tree yield good fruit? It disarms the bitterest personal animosities, teaches forgiveness and forbids revenge. Is not this good fruit? Actuated by its pervading principles, at some mysterious sign or sound, arms have dropped from the hands of the most deadly national enemies on the field of battle, and those who were ready to pierce each others bosoms, have embraced like brothers. Is not this good fruit? It fills the heart of the penniless stranger with gladness, wipes the widow's tear, and relieves the needy orphan.—Is not this good fruit? Why, therefore, would some good men and christians cut it down as a barren fig tree? But we are often told, that many masons lead immoral lives. With sorrow and shame we acknowledge the justice of this charge. Too many forget the sublime principles they have been taught and the solemn obligations they have incurred. But their vices are not the *fruit* of masonry; they are noxious weeds which she has not succeeded in exterminating. They shoot up spontaneously in the human heart, and not a mason's nor a christian's power can destroy the latent seeds. Germinate they will, and all we can do is to nip the rank shoots, and thus prevent their luxuriance from overshadowing virtue's nobler plants. Judged by the standard of pure morality, what society, nay, what man, can stand the test? Would it not be disingenuous and unjust to condemn christianity, because a single professor or even a whole church deviate from its pure principles? If christianity, which changes the heart, cannot extinguish vicious propensities and stop immoral practices, who can expect that grand result from masonry which merely professes to *discipline* the heart? He who would suppress masonry or christianity, because vice sometimes rears his hated front within their sacred pale, would extinguish the sun, the source of light and heat, and plunge the world in darkness and death, because noxious vapors sometimes float on his beams.—Judge no institution by the practices of its worst members. If its principles be good, instead of obscuring its beneficent beams in eternal night, let us drain those stagnant pools of vice, whence its influence extracts poison and pestilence. Let it shine upon the uncontaminated surface of our hearts, whence will spring up, in beautiful luxuriance, the plants of Faith, Hope and Charity, yielding immortal fruit.

MASONIC INTELLIGENCE.

PORTUGAL.—Under the new order of things which Don Miguel as King, has established, Sir John M. Doyle, and a Mr. Young, British subjects, have been imprisoned on a charge of treason and freemasonry, &c. A letter from Lisbon, of July 11, says, Sir J. M. Doyle's liberty was demanded 24 hours ago, in the name of the British Government; *they have refused to give him up.* Sir J. M. Doyle has been removed from the Segredo to a larger apartment, where there are about twenty others confined for constitutional principles; at least they suppose so, for they have in vain asked what offence they have committed; and it is feared that the King of Belem and his mother, under whose thumb he is, will turn their attention to a gaol delivery, by executing every one suspected of Freemasonry or Liberalism.

Sir J. M. Doyle is attached to the Lodge of which George IV. is a member. This circumstance, in case of violence on the part of the "King of Belem," may produce a very important change in the affairs of the masonic institution in Portugal. Freemasons, in that country and in Spain, have been persecuted beyond measure. But we believe, in this instance, the persecutor has burnt his own fingers; and it is devoutly to be hoped that he may be made sensible of his temerity. The following sensible remark, by the editor of the Nantucket Inquirer, is pertinent to the present case.

"The political state of Europe for many years past, has enjoyed but little tranquility; for, if the clarion of war has been occasionally mute, secret intrigue and conspiracy have been silently plotting schemes for the gratification of ambition. And what is as unfair as it is false, Freemasonry has been made the hobby-horse on which to saddle "seditions, private conspiracies and rebellions." Don Miguel's adherents charge all the calamities which have followed in the train of aspiring political demagogues, and all the anarchy and bloodshed which have distressed and stained the southern section of Europe for many years past, to the Freemasons—notwithstanding it is known to every Freemason on earth, who is acquainted with the principles of the order, and must be known to almost every man of intelligence, if not a mason, that the secret conclaves of designing men, whether to sap the foundation of civil or religious liberty, have never been countenanced by Freemasons. Still, in some parts of Europe, and latterly in some parts of the United States, this absurdity, this folly, this madness has prevailed. We hope

reason will be reinstated in the western section of New-York, before we shall be compelled to adopt the language of the poet—

“The second child outfools the first.”

Though truth and justice would amply justify a full refutation of anti-masonic calumnies, in what part of the world soever they may have been disseminated, yet to attempt a serious confutation of gross absurdities and inconsistent misrepresentations, would perpetuate that which is only worthy to be doomed to oblivion. It would be like preserving noxious reptiles in bituminous substances, which, without such aid, would soon mingle with the dust.”

DEFENCE OF MASONRY.—S. L. Knapp, Esq. has issued proposals for publishing a defence of Masonry. The following is given in some of the papers as the concluding paragraph of the work.

“Masonry teaches us to practice charity, to protect chastity, to respect the ties of blood and friendship, and to adopt the principles and to reverence the sacraments of religion. Its commands are, in the still small voice of reason, fearlessly to face the proud in defence of the humble ; kindly assist the feeble ; guide the blind ; feed the hungry ; clothe the naked ; raise up the trodden down ; be a father to the orphan ; guard the altar ; protect the government ; encourage wisdom ; love man ; adore God ; implore his mercy and hope for happiness and immortality. These are the commandments of masonry. Thus far we can speak ; but, for those who are not yet satisfied, and wish to know more, without passing through the guarded gates of knowledge, our address to them must be the same that was made of old to the prophet Esdras, “Number me the things that are not yet come : gather me together the drops that are scattered abroad : make me the flowers green again that are withered ; open me the places that are closed, and bring me forth the winds, that in them are shut up ; show me the image of a voice, and then I will declare the thing thou laborest to know.”

MASONRY and POLITICS.—A very sensible writer in the New-Haven Chronicle, says, and we believe with great justice:—As to the uproar in the state of New-York, Masonry has, in reality, as little to do with it as it had with the late earthquake at Caraccas and Lima. The materials composing the population of that state are as heterogenous as are the geological materials of Central America, and as continually acting on each other, as are the materials and fossils of those regions of our continent shaken to its centre. Though

there are many great, good, and undoubtedly pious people amongst the multitude of human beings in the state of New-York, yet their influence is comparatively small, and cannot be otherwise felt than by being thrown into the scale of the party the less prominently mischievous. The convulsion respecting masonry, now sounding its confusion of tongues through the country, is nothing more nor less than an eruption of one of their political volcanoes, in which the agents are as little governed by moral principle, or the true political welfare of the state or nation, as are the bellowings of Hecla or Vesuvius.

MORGAN.—The Palladium has the following: "The man supposed, by some, to be Morgan, was seen at Smyrna so late as the latter part of June. He is represented as now of a sallow complexion, with large dark eye-brows and lashes, and apparently between 35 and 45 years of age. A gentleman resides in the vicinity of Boston, who has often seen him. At Smyrna, he is said to have formerly lived in Canada; and, we understand, he is called the Canadian Turk. It would be easy for any agent sent from this country, to see him. One who was formerly acquainted with Morgan might readily recognize him, if it is he."

ELECTIONS.—Officers of Trinity Chapter, No. 9, elected on the 16th Oct. at their hall in Windham, Con.—Chancey Burgess, H. P.; Thomas Gray, K.; Justin Swift, S.; Billdad Curtis, T.; Samuel Savil, Sec'y.; F. A. Strong, C. H.; Alonzo W. Birge, P. S.; John H. Buel, R. A. C.; Caleb Hayward, M. 3d V.; B. Hovey, M. 2d V.; G. Baily, M. 1st V.; J. Bingham, S. Loring, E. White, Stewards; J. D. Fitch, Tyler.

Officers of Eastern Star Lodge, Windham, Con. elected Nov. 5. Thomas Gray, M.; Eliphalet Brown, S. W.; Sam'l. Savil, J. W.; Justin Swift, T.; J. Whitter, Sec.; John Martin, S. D.; E. Tracey, J. D.; Chester Tilden, Chaplain; G. W. Weeb, J. Carver, Stewards.

Officers of Concord Chapter, No. 5, Tarborough, N. C. installed April 6, 1828.

M. E. Joseph R. Lloyd, H. P.; Henry Bryan, K.; Benjamin M. Jackson, S.; Danford Richards, Sec.; Phesanton S. Sugg, Trea.; William Stewart, C. H.; Robert Jayner, P. S.; Henry Johnston, R. A. C.; Bartholomew Bowers, M. 1st V.; Gray Little, M. 2d V.; Reading S. Long, M. 3d V.; Weeks P. Hadly, T.

THE AMARANTH.

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NO. IX.

EULOGY,

Pronounced on the characters of Companions Taylor, Myers, Cuttino, and Green, late members of the Royal Arch Chapter at Georgetown, S. C. By Com. A. B. Shackelford.

COMPANIONS,—The sword of a strong arm has fallen upon us, and a link is severed from the chain. A pestilence has marched across our borders, with power to blight the buds, and wither the branches of the evergreen, which Hope would fain have planted within the recess of our Sanctuary. Wake up your sleeping Centinel, and ask him whence came this encroachment ! Have the wings of the wind borne the poison from the breath of our tall enemies in Russia, in Spain, in Portugal, in Italy ? Or has the Pope himself, whose eye of late, discerns no beauty in our Order, has he dared to intrude upon the Tabernacle, and disturb the incense that burns upon our Holy Altar ? Companions, none of these. The name of our Adversary is written in the Book of the Law—the *Book of the Law* ! He comes ; and wisdom, strength, and beauty, crumble, shrink, and fade before him.

Had man continued perfect, then had there been no law, no penalty, no death for him. All society is full of evil. Corruption feeds upon the heart of man, and insidiously creeps into the midst of those who meet only to do good. We cannot shake off the impurity ; we cannot escape the foul intrusion ; the loveliness of innocence has passed from our image ; the deformity of Adam descends upon us, to efface the beauty of holiness ; and thus sayeth the Book of the Law, “ what man is he that liveth, and shall not see death ? ”

Companions—You will forgive me while I confess to our friends, not of the Fraternity, while I pronounce unto the whole world, that the profession whereby we are this day known, is neither a perfect shield against temptations to do evil, nor a shelter impervious to the storms of trouble. There is no magic in Masonry, whereby we can purify the heart of an individual Brother, or protect the sanctity of

the Lodge itself, from the profane intrusion of some that are unworthy. Perfection belongs not to the earth; and, while the world looks with jealousy upon the conduct of the Institution, it should not be overscrupulous to mark the black spots, that float upon the surface; for believe me, my friends, there is a spirit in the soul of Masonry, that is fruitful as the rod of Aaron, and precious as the waters from the Rock of Horeb.

The purest fountain, one where innocence may bathe her spotless hands, or sip salubrious refreshment, may, in its course, grow turbid, and produce a current "muddy, ill-seeming, thick, bereft of beauty." The stream flows on, nor can the dews that fall from Heaven, or the torrents that shower from the clouds, correct and chasten its corruption. If Nature then, like an unskilful painter, thus seems to have deformed her loveliest designs, how can we expect that man, imperfect man, himself a creature, and himself deformed, shall plant in the earth a twig, and say that it shall bring forth only wholesome fruit? The antiquity of our Society, its long duration, and present prosperous condition, are evidences to the thinking world, that there is something good in Masonry; and if a little counter to the scripture precept, "we hide our light beneath a bushel," we feel redeemed from the offence, inasmuch as we pursue another scripture, and "practise charity without ostentation."

To subdue hostility, and make man love his brother; to suppress selfishness, and make him that is able, help him that is poor; to instruct the mind, and to improve the heart, and cause man to ascribe "*Holiness to the Lord*," are the legitimate objects of Masonry. To attempt these things, were idle, without the aid of that hand which was manifested in the building of the Temple, locking up the fountains of the clouds that the rain should not impede the workmen.—That Power, which, when the Temple was consumed, suffered not the fire to approach the *Holy Ark*, and profane its treasures, but preserved for us a law and a light. Yes, Companions, Most Excellent Masters, a law to direct the work of our hands, and a light, before which the Children of Israel bowed their faces to the ground, and said, "*He is good, for His mercy endureth forever!*"

Great Fountain of all Light, scatter with thy rays the darkness that yet lingers around us. Be a lamp unto our feet, that we may walk according to the Law. With an holy fire purify the Lodge, and enlighten it with thy countenance, Omnipotent Jehovah.

If the unerring hand of that Great Being sees fit to crush the work which it created, let not man impugn his wisdom. If, Companions, in scattering chastisements, a drop of bitterness fall from that hand,

on us, let us bow our faces to the ground, and invoke that mercy which endures forever. Our Temple is clad in mourning. As the *Widow's Son* was dead, and his body committed to the dust of the brow of the mountain, even so have we interred within the bosom of this church-yard, our late Companion. The sod that fell upon his coffin, is yet damp ; the tear that bedewed the eye of friendship, is not wiped away ; and we have met, to plant the *sprig of cassia*, and to speak of him as he was.

If there was one man more earnest than the rest, to promote the purity, the beauty, and the whole interest of our Order ; if there was one man, who revered and practised her precepts, and feared to offend her laws, that man was *Taylor*. His delight, his rapture in the mysteries, were manifested in his eager advancement from the trowel of an Apprentice, to the sword of a Knight Templar. He went on from one degree unto another, zealous in pursuit of the fountain of that light, which with increasing brilliancy, continually burst upon his view. The moral and intellectual character of his mind, was such, as would peculiarly relish the luxuries that met him on his way ; and, as his native taste enabled him at once to participate in the whole pleasure, so the strictness of his morals enabled him to perform the whole duty of a Mason. In truth, Companions, he was an honor and an ornament to our Chapter. But he belonged not exclusively to us. He owed allegiance to a larger society, and his services were for his country.

Eminently distinguished in the profession of the Law ; having by unceasing industry become learned in all her wisdom, and familiar with her subtleties, and acquainted with her imperfections, he had been called on by the people to represent, protect, and advance their common interest, in the grand council of the state. Faithful, and diligent, and successful in the practice of his profession, he had established a reputation, upon which a large portion of this community were wont to lean, as on a strong column. His zeal, his enthusiasm for his cause and client, may sometimes have disturbed the usual mildness of his manner ; the energy of excited feeling may sometimes have led him to touch his picture with a bold and daring brush ; but Taylor was not unwilling to correct an error, or slow to heal the wound, which in battle he found it his duty to inflict. His seat at the Bar is vacant ; his name is blotted from the docket ; but it is entered in the Book of the Courts of Heaven, which the hand of Death has not the power to open ; and that Record shall endure forever. * * * * Companions, “ *the stone that was lost, must*

be found ;” and when the earthly house of this Tabernacle shall be dissolved, we hope to find it in “that building, not made with hands, eternal in the Heavens.”

Within a very little space of time, your hands have more than once committed to the coffin and the grave, a valuable member of your body. I cannot fail to bring before your memory, a young man, on whose cheek sat a promise of long health, and whose manly form seemed built to bear the weight of many years. One that was but newly initiated into a membership with the Masons, but whose amiable character made him dear to the Fraternity. One who gave early and abundant token, that his future life would be prosperous to himself, and useful to Society. I cannot be misunderstood—I speak of *Cuttino*—“The grave is now his house, and his bed is made in darkness.”

Nor does the history of our calamity stop here. A distant grave withholds from our view a familiar and esteemed Companion. The frost of the winter shall come, and health shall return to our climate, “but he shall return no more to his house, neither shall his place know him any more.” The gentle suavity of his amiable manners, shall no longer entice our affections, and lead us to gather around him. His intelligence shall not again invite and captivate the attentive ear, nor shall the dignified terror of his honorable character, excite our further admiration. Well may this community offer their tribute of lamentation, to the memory of *Jacob Myers*. What man was so punctual in his transactions, so faithful to perform a promise? Who so correct in all his conduct, who so winning in his deportment, so mild and affable in his address, and so cautious not to give offence to any man? Who so willing to oblige his neighbour, or loth to ask a favor for himself? Correct in his sentiments, exemplary in his conduct, useful in society, and faithful to his friend, the memory of that man shall be cherished, so long as we shall love to look at what is beautiful in virtue.

Companions, gladly would I here conclude the melancholy catalogue; but the tale is not fully told. You cannot but remember one “who was a stranger, and you took him in.” A gentleman who came here, to be serviceable to your little children, in teaching “the young idea how to shoot.” A pious gentleman, whose endeavors were to support an aged, poor and absent mother, while he improved himself to preach the gospel of the Christians.—A man of noble nature, a scholar, and a most enthusiastic Mason.—Alas! poor *Green*! He was prepared to join in the solemnities of this very day, and manifest his sorrow for the death of others.—

The apron which he used to honor, is not seen among you. His trowel is idle, for the workman is at rest. Peace to his ashes, Heaven for his soul :

“ Weep no more, in peace they sleep,
All their toils and cares are o’er ;
'Tis our eyes alone that weep,
Theirs are closed to ope no more.”

Companions, “ the last offices paid to the dead, are useful only as lectures to the living.” The beautiful Cedars of Lebanon, were cut down, but not left to decay upon the surface of the earth. At *Joppa* they were fashioned by the hand of the Artist, for noble and glorious purposes, in the building of a Temple, to the honor of the Most High. So shall we be cut down, but not to lie forever in the earth ; and, when brought up *for inspection*, if the work be *square*, a place shall be assigned us in that building high in the Heavens.— Let us then *mark well* the impediments that meet us in the rough and rugged path of life ; let us hold fast to the hand, *that leads the blind by a way which they know not* ; let us listen to the voice of that *sacred word*, which we were taught to *search and keep* ; that word which came to the Shepherd of Jethro, *from the bush that was burned and not consumed* ; and, when we shall have passed through the veils of the Tabernacle, we shall be worthy to appear beneath the *Holy Arch* in the presence of the *Grand Council*, then shall our work be *approved*, and we shall receive our wages.

HYMN—PREPARED FOR THE OCCASION.

Tune—*German Hymn.*

Shrubs of loveliest perfume,
Bud and blossom o’er their tomb.
Nor ’mid nature’s sad decay,
Let thy beauties fade away.

Holy be the peaceful shade,
By thy verdant branches made ;
O’er the Mason’s sacred bed,
Pious fragrance ever shed.

Let the drops that fall from thee,
Like Hermon’s dew, refreshing be,
Nor let the envious frost pollute
The ripeness of *THY* precious fruit.

And when *Autumn* shall intrude
On thy peaceful solitude,
Spring, with magic hand, shall shed
Drops that will revive the dead.

DECEMBER.

By James Grahame.

Where late the wild flower bloomed, the brown leaf lies ;
 Not even the snow-drop cheers the dreary plain :
 The famished birds forsake each leafless spray,
 And flock around the barn-yard's winnowing store.

Season of social mirth ! of fireside joys !
 I love thy shortened day, when, at its close,
 The blazing tapers, on the jovial board,
 Dispense o'er every care-forgetting face
 Their cheering light, and round the bottle glides.
 Now far be banished, from our social ring,
 The party wrangle fierce, the argument
 Deep, learned, metaphysical, and dull,
 Oft dropt, as oft again renewed, endless :
 Rather I'd hear stories twice ten times told,
 Or vapid joke, filched from Joe Miller's page,
 Or tale of ghost, hobgoblin dire, or witch ;
 Nor would I, with a proud fastidious frown,
 Proscribe the laugh-provoking pun : absurd
 Though't be, far-fetched, and hard to be discerned,
 It serves the purpose, if it shake our sides.
 Now let the circling wine inspire the song,
 The catch, the glee ; or list the melting lays
 Of Scotia's pastoral vales,—they ever please.

Loud blows the blast ; while, sheltered from its rage,
 The social circle feel their joys enhanced.
 Ah, little think they of the storm-tossed ship,
 Amid the uproar of the winds and waves,
 The waves unseen, save by the lightning's glare,
 Or cannon's flash, sad signal of distress.
 The trembling crew each moment think they feel
 The shock of sunken rock ;—at last they strike :
 Borne on the blast, their dying voices reach,
 Faintly, the sea-girt hamlet ; help is vain :
 The morning light discloses to the view
 The mast, alternate seen and hid, as sinks
 Or heaves the surge. The early village maid
 Turns pale, like clouds when o'er the moon they glide ;
 She thinks of her true love, far, far at sea ;
 Mournful, the live long day she turns her wheel,
 And ever and anon her head she bends,
 While with the flax she dries the trickling tear.

ANCIENT DOCUMENT—SCOTLAND.

In our last number, (page 250,) we gave a short sketch of the history of Masonry in Scotland, in which mention was made of a Charter granted to William St. Clair, of Roslin, Esq. appointing him Grand Master of Masons, for the "realme of Scotland." This document we have thought worth transferring to our pages, both as a curiosity and a matter of history.

CHARTER

Granted by the Masons of Scotland to Wm. St Clair, of Roslin.

From Hay's mss. in the Advocates' Library, Edinburgh.

"Be it kend till all men, be thir pⁿt letters, we deacons, maistres, and freemen of the masons, within the realme of Scotland, with express consent and assent of William Shaw, master of work, to our Sovereaine Lord, for sa meikle as from adge to adge it has been observed amongst us, that the lairds of Roslin has ever been patrons, and protectors of us and our priviledges; likeas, our predecessors has obey'd and acknowledged them, as patrons and protectors, while that, within thir few years, throw negligence and slothfulness, the samyn has past furth of us, whereby, not only has the laird of Roslin been out of his just right, but also our hail craft has been destitute of ane patron, and protector, and overseer, which has engendered many false corruptions and imperfections, both amongst ourselves, and in our craft, and has given occasion to many persons to conceive evel amongst us and our craft, and to leive off great enterprises of policie be reason of our great misbehaviour without correction, whereby not only the committers of the faults, but also the honest men are disappointed of their craft and profit:—As likewais when divers and sundrie controversies falls out amongst ourselves, their follows great and manifold inconveniences through want of ane patron and protector; we not being able to waite upon the ordinar judges and judgement of this realme, through the occasione of our povertie and longsomenes of process, for remied whereof, and for keeping of good order amongst us in all time coming, and for advancement of our craft and vocatione within this realme, and furthering of policie within the saymn, We, for ourselves, and in name of our hail brethering and craftsmen, with consent foresaid, agrees and consents, that William Saint Clair, now of Roslin, for

himself and for his heirs, purchase and obtain, att the hands of our Sovereigne Lords libertie, freedome, and jurisdictione upon us, and our successors, in all times coming, as patrons and judges to us, and the severall professors of our craft within this realme, whom off we have power and commission sua that hereafter we may acknowledge him and his heirs, as our patrons and judges, under our Sovereigne Lord without any kind of appellation on declyning from his judgement, with power to the said William and his heirs, to deputt judges, ane or mair under him, and to use sick ample and large jurisdiction upon us, and our successors, as well as brugh as land, as it shall please our Sovereigne Lord to grant him and his heirs, *sic subscribitur*, William Shaw, master of work, Thomas Weir, master in Edinburgh, Thomas Robertson, wardine of the lodge of Dumfermyne and St. Andrews, and taking burden upon him for his brethrene of the mason craft within the lodges, and for the commissioners before mentioned, viz. David Skougall, Alexander Gilbert, and David Spens, for the lodge of St. Andrews, Andrew Allison and Archibald Angone, commissioners for the lodge of Dumfermyne, and Robert Baillie, for the lodge of Haddington, with our hands laid on the pen be the notar underwritten att our comraunds, because we could not wreate. Ita est, Laurentius Robertsone, natarius publicus, ad præmissa requisitus de specialibus mandatis dictarum personarum scribere nescientium ut aparuerunt teste manu mea propria

Ita est Henricus Banatyne co'notarius ad premissa de mandatis antedict. person. scribere nescientium ut aparuerunt teste manu meachyographo, Wallace Andrew Sympson, John Robertson, S. Andrews, Haddington, P. Campbell, Will. Aytone, Aitchison's Heaven, George Altone, John Kusserver, Thos. Pitteriew, Dumfermelting, Robt. Peires."

There is no date attached to this Charter ; but it must have been given prior to the year 1630 ; that being the date of the remaining Charter found among Hay's manuscripts, and which seems to be little more than a confirmation of the powers granted in this.—*Ed.*

WILLIAM ST. CLAIR, ESQ.

This eminent Mason died at the Roslin mansion, on the 24th of January 1778, at the age of 78 years. The loss of a man so amiable and a mason so zealous, was severely felt, both by community and the fraternity of which he was an honorable member. As an evidence of the high estimation in which he was held by the masons of Scotland, and of their deep regret for his loss, the Grand Master ordered a funeral lodge to be held. Above four hundred of the brethren, dressed in deep mourning, having assembled on that occasion, Sir William Forbes, Bart. as Grand Master, delivered the following

FUNERAL ORATION.

Right Worshipful Masters, W. Wardens, and worthy Brethren :

I should have been greatly wanting in my duty, had I not called you together on so solemn an occasion as the death of our late Most Worshipful Grand Master and worthy brother St. Clair of Roslin, to whom our craft lies under very high and peculiar obligations.

Funeral orations are but too often perverted from their proper purposes ; and, instead of exhibiting faithful portraits of departed merit, are prostituted to the arts of pompous declamation and unmeaning panegyric. It would be no very difficult task for one in this manner to ring charges on a set of well-sounding words, and to make a display of all the epithets, and all the virtues, that can adorn a human character. But this would neither do honor to my audience, nor to myself ; far less to the person whose death we now meet to commemorate. As something, however, is probably expected from me, in the office which I have now the honour to fill, I shall beg leave to lead your attention for a few minutes, whilst I recal to your remembrance what he was, and the gratitude which we owe to the memory of this worthy brother.

Descended from an ancient and illustrious house, whose heroes have often bled in their country's cause, he inherited their intrepid spirit, united with the milder virtues of humanity, and the polished manners of a gentleman. Athletic and active, he delighted in all the manly exercises ; and in all of them excelled most of his contemporaries. Ardent in his pursuits, he steadily persevered in promoting the interests of every public society, whether of business or amusement, of which he was a member, and thereby justly obtained pre-eminence in each.

Of this laudable spirit on the part of our worthy brother, no society can afford a more remarkable instance than our own. Among other marks of royal approbation conferred on his ancestors for their faithful and valuable services, they enjoyed the dignity of Grand Master-Mason, by charters of high antiquity, from the Kings of Scotland. This hereditary honor continued in the family of Roslin untill the year 1736 ; when, with a disinterestedness of which there are few examples, he made a voluntary resignation of the office into the hands of the craft in general ; by which, from being hereditary, it has ever since been elective ; and, in consequence of such a singular act of generosity it is, that, by your suffrages, I have now the honor to fill this chair. His zeal, however, to promote the welfare of our society, was not confined to this single instance ; for he continued, almost to the very close of life, on all occasions, where his influence or his example could prevail, to extend the spirit of masonry, and to increase the number of the brethren. It is therefore with justice that his name should ever be dear to the craft, and that we lament the loss of one who did such honour to our institution.

To these more conspicuous and public parts of his character, I am happy to be able to add, that he possessed in an eminent degree the virtues of a benevolent and good heart ;—virtues which ought ever to be the distinguishing marks of a true brother.

Though those ample and flourishing possessions which the house of Roslin once inherited, had, by the mutability of human things, almost totally mouldered away, so as scarcely to leave to him the vestiges of their ancient and extensive domains, yet he not only supported, with decent dignity, the appearance of a gentleman, but he extended his bounty to many ; and, as far as his fortune permitted, was ever ready to assist those who claimed the benefit of his protection. If, in the course of his transactions in business, his schemes were not always successful ;—if a sanguine temper sometimes led him too far in the pursuit of a favourite plan, whatever might be urged against his prudence, none ever suspected the rectitude of his principles ; and if at any time he was unintentionally the cause of misfortune to others, it was never without his being, at the same time, himself a sufferer.

After this brief, but I hope just and well-merited eulogium, permit me to claim your attention a little longer to a few reflections which naturally present themselves on such an occasion ; and which, therefore, I hope, will not be thought foreign to the purpose of our present meeting. I need hardly remark, that commemorations such

as this are meant not solely in honor of the dead, but chiefly of advantage to the living. Our worthy brother is now gone to that land, where, in respect of the passions and prejudices of mortals, all things are forgotten; where he is far removed from the applause or censure of the world. But whatever can tend to enhance the value of departed merit, must to an ingenuous mind, prove an incitement to the performance of praiseworthy actions; and if we make the proper use of this recent instance of mortality, our brother's death may prove of higher utility to us, than all those advantages for which in his life time we stood indebted to him.

My younger brethren will permit me to remark to them, that although this our most worshipful brother attained to that age which David has marked as the boundry of human life,* at the same time without experiencing any great degree of that "labor and sorrow," which the royal prophet has recorded as the inseparable concomitants of so advanced a period;—although his mental faculties remained unimpaired to the last, and even his bodily strength had suffered but a slight and very late decay; we are not to look on this as a common instance, nor to expect that we shall certainly be indulged with an equal longevity; for hairs so gray as his are permitted but to a few, and few can boast of so singular an exemption from the usual uneasiness of advanced age. Let us not, therefore, vainly flatter ourselves that we have many years unexhausted, in which we shall have time sufficient for the performance of the duties peculiar to our respective stations; nor from this idea delay those tasks, which, although of infinite importance, we may be disposed to postpone a little longer, because they are not perhaps of a very pleasing nature.

If this instance of our aged brother should seem to contradict my assertion, I am able to affirm it by another recent event, which but too fully proves the justness of my observation. The hallowed earth is but newly laid over the remains of a Noble Lady,† cut off in the morning of her days. Blest with health, with youth, with beauty, riches, titles; beloved by all who knew her: yet all these "blushing honours" could avail her nothing;—they quickly vanished; and, "like the baseless fabric of a vision, left not a wreck behind." So sudden, so unexpected was her fate; so little thought she of instant dissolution, that she drew her last breath without a moment's time to say, "May heaven receive my parting spirit."—An awful warning this! May it strike such forcible conviction on

* 78 years.

† Countess of Eglinton, aged 21 years.

our minds of the uncertainty of all sublunary things, that we may study to live with innocence like hers, lest our fate may steal upon us equally sudden and equally unlooked for !

To my brethren who, like myself, have passed the middle period of life, allow me to say, that by having already spent thirty or forty years in this world, our chance of making a much longer residence in it, is greatly diminished ; and even the longest life with which our hopes may flatter us, will shortly come to an end. When we look forward to the years yet to come, the space indeed, in fancy's eye, seems almost immeasurable ; but when we look back on the same space already past, how does it appear contracted almost to nothing. Happy if we can look back on something better than a total blank. If we can discover, on a careful and impartial review, that the general tenor of our conduct has been virtuous, our anxiety to live many more days should be less ; but if we find nothing, by which to mark our former years, but scenes of guilt or folly, the time we have yet to spend on earth may prove too short to expiate them ; and we may be called out of the world before the great business of life be finished, perhaps even before it be properly begun. It is, therefore, our indispensable duty to employ well that period which may yet be granted to us, and not to waste in idleness those precious hours that heaven has lent us for the noblest purposes ; and of which we must one day render a severe account.

My brethren who are farthest advanced in years, will not, I hope, be offended, if they are reminded of their mortality by a brother younger than themselves ; because it is by one who has but lately escaped from the gates of the grave, and exhibited, in his own person, a striking instance in how few hours the highest health and strength may be reduced to a state of the lowest debility. It has pleased heaven, however, to spare me a little longer, in order to show, perhaps, that in the hands of the Almighty alone are the issues of life and death ; and that not a single moment of our mortal existence but the present can we call our own. This uncertainty of life is, indeed, of all reflections the most obvious ; yet, though the most important, it is unhappily too often the most neglected. What a damp would come over our spirits, what agitations would be raised even in this assembly, were the book of fate to be unrolled to our view. If Providence should permit us to penetrate this moment into futurity, and to foresee the fate of ourselves and others only to the end of the present year, some of us, who, perhaps, suppose death to be at a great distance, would see him already at

the very door. Some who, in full security, are dreaming of a long course of years yet to come, would find that they have already entered on the last ; and that before it come to a close, they like our departed brother, shall be mingled with the dust. A great part of this assembly, by the course of nature, will probably survive a little longer ; but it is morally certain that some of us, before the sun has made another annual revolution, will be removed hence to that unchangeable state, where our doom will be fixed forever. And although heaven has wrapt in impenetrable darkness, who they are that shall pass through the vale of the shadow of death, during that short period, in order that we may all live in a state of habitual preparation, yet who can have the presumption to say, that he himself shall not be the first to visit "that undiscovered country, from whose bourne no traveller returns."

How careful, therefore, ought we to be not to disappoint the wise design of this mysterious secrecy, nor pervert what is meant to keep us perpetually on our guard into a source of fatal security ; for the day will most assuredly come, (whether sooner or later is of little importance to us) when we likewise shall be numbered with those that have been. May we all endeavor, therefore, so to live daily, as we shall fervently wish we had lived when that awful moment overtakes us in which our souls shall be required of us. May we study to act in such a manner, that our practice may prove the best comment on the principles of our craft ; and thereby teach the world that charity and brotherly love, integrity of heart, and purity of manners, are not less the distinguishing characteristics of masonry than of religion. Then may we piously hope, that when a period even still more awful than the hour of dissolution shall arrive, when the last trump shall sound, and the dead shall be raised incorruptible, when our scattered atoms shall be collected, and we shall all appear in the presence of the Lord God Omnipotent, "the high and lofty One who inhabiteth eternity," that our transgressions will be mercifully forgiven, and that the Grand Architect of the Universe will be graciously pleased to give us rest from all our labors, by admission into the celestial fraternity of angels, and the spirits of just men made perfect.

To Him be glory, honor and praise, forever and ever. Amen.

After the above was delivered, the Resurrection hymn and several other select peices of sacred poetry were sung by the brethren. The whole was conducted with a degree of solemnity and propriety suitable to the nature of their meeting. The following beautiful

lines, composed for the occasion, were sung to the tune of *Roslin Castle*.

Frail man! how like the meteor's blaze
 How evanescent are thy days ;
 Protracted is its longest date,
 How short the time indulg'd by fate.
 No force death's potent arm can brave ;
 Nor wisdom's self elude the grave:
 Where'er our various journies tend,
 To this we soon or late descend.
 Thither from mortal eyes retir'd,
 Though oft beheld and still admir'd,
 St. Clair to dust its claims resigns,
 And in sublimer regions shines.
 Let us, whom ties fraternal bind,
 Beyond the rest of human kind,
 Like St. Clair live, like St. Clair die,
 Then join th' Eternal Lodge on high.

THE ARTS.

From the Bunker Hill Aurora.

The works of Art are numerous and splendid as "Joseph's coat of many colors," and the works of invention are manifold as the radii of light, or the amalgamating globules of the elements.

Look abroad and witness the spacious and extensive bridges, canals, railways and turnpikes, struggling into freedom—steam operating through all kinds of machinery, in the varying power of hemispheres ; all handicrafts diversified from pyramidal magnitudes, to the finest lines of vision ; stone, brick and wood masonically combining in huge works of strength and durability and structures of every beautiful description ; the mechanic arts advancing through all the avenues of improvement and grades of excellence ; the soil teaming with richest displays of taste and industry ; the waters covered with innumerable buoyant forms, interchain^g the sympathies and interests of an active world! Such are the grand results of *inventive* energy and social arts, while literature and science are on the alert through all ranks and conditions of practical experiment, "taking account of stock"—adjusting the trial balance of estimates and receipts—debts and credits—and consolidating their immense revenues—to transmit them on—as an invaluable inheritance, to successive generations.

STANZA,

On hearing the Church Bells chime for Evening Lecture.

[For the Amaranth.

Hark! the church bells! that solemn chime;
 How rapturous is its spell!
 It wakes the thoughts of former time,
 And fills the soul with hope sublime,
 To hear its peaceful swell.

It brings to memory days gone by,
 Swells retrospection's tear;
 It bids us mark how moments fly,
 And rears our thoughts to regions high,
 From this vain world of fear.

Maiden and youth assemble there,
 To hear the hallowed sound;
 And join their hearts in solemn prayer,
 While music floats on evening air,
 And all is peace around.

There consolation fills the breast,
 And hope serene is given;
 There ev'ry fear is lull'd to rest,
 And ev'ry heart, by sorrow prest,
 Is sooth'd with tho'ts of heaven.

S. A. T.

 MRS. ROYAL'S VIEWS OF FREEMASONRY, &c.

From the second volume of the "*Black Book*," we extract the following paragraphs. They contain much truth; and though from the pen of a lady on whom a few senseless scribblers have long endeavoured to fix the appellation of insanity, they would not discredit the discernment nor reasoning faculties of many who claim, over her, an intellectual superiority. They exhibit a liberality of sentiment worthy of commendation.

"Apropos, speaking of masons, my opinion has often been asked of the Morgan affair. Since the public has pleased to honor me so far, I say, that I believe the Morgan affair is a vile speculation to make money, and not only to make money, but further, designed as a political engine. The story, like Juggernaut, operates upon the weak and ignorant; and the crafty and designing use it to their advantage. If Morgan was murdered, what of it? How many men are murdered daily without ascertaining by whom! You cannot open a newspaper but you find a

late murder. If the same fuss were made about every man murdered, of which no account could be given, it would exclude every thing from the papers; the presses would fail. Why is Morgan, if he be murdered, more than any other man? If he be murdered, it was a wicked deed; and why not hang the murderer, if he can be found, and say no more about it than other murders? But, say they, Morgan was *certainly* murdered; but we cannot find his body, or the murderer; nor can we obtain positive proof who was the murderer. Then how can you say he was certainly murdered? The face of the thing proves its absurdity. Will any sober man say that, taking into view the number engaged in this farce, bitter and enraged as they pretend to be, with every civil officer in the United States, at their service, if they thought proper to call on them, they could not in all this time detect the murderer? But there were more than one murderer—then it is the easier detected. If the murderers cannot be found, look for them still; if he or they cannot be found, it proves either that there is none to find, or that you have not done your duty in searching for him. This Morgan story is precisely like the witches of Salem; and nothing keeps these fanatics from cutting the throats of every mason in New-York, but the laws; it is not their goodness keeps them from it. This Morgan plan is a match for the * * * scheme to raise money; and like them, they are now aiming at power. But the masons—they are heretics too. Was not General Washington a good man? he was a mason—was not General Lafayette a good man? he was a mason—was not Doctor Franklin a good man? he was a mason—was not De Witt Clinton a good man? he was a mason. These are enough. Now all these are not only the best, but the greatest men in the world.

“These silly men might as well attempt to pluck the sun and moon out of the heavens, as to destroy masonry, as old as the deluge. And, to give my opinion of it in few words, if it were not for masonry, the world would become a herd of savages; and more, if it had not *been* for masonry, it never would have been any thing else but savages.* Like the fire on the altar, they are the only class of men that have preserved charity and benevolence alive, that sacred spark which came down from heaven, has been preserved by masons. What more it consists of I know not, (for I have never looked in Morgan) this was enough, and more than any other human institution can boast. Masonry can boast of the best men, and best christians, since the world began. My husband, well known to have been one of the most respectable men, and descended from one of the most respectable families in America, uniformly told me it was the greatest institution in the world, and that if I ever should happen to be in distress, to call on them. This I have found to be true; when christians, so called, the godly missionaries, shut their doors on me, the masons opened their’s.”

* We cannot easily digest this nor all of what follows. The good lady has, as they say at the west, gone “the whole.”

[For the Amaranth.

THE RESTORATION OF THE JEWS.

O when shall the exiles of Israel assemble
To worship the God of their fathers again,
And build up the walls of their city and temple
Which so many ages in ruins have lain?
O when shall they come from each far distant nation,
Present to Jehovah a precious oblation,
And strike to their harps, with devout adoration,
"The Shiloh of Israel forever shall reign."

Ye princes of Judah gird on your bright armour;
The pillar of cloud will protect you by day,
The Pillar of fire will by night be your banner,
The glorious Shechinah will point out your way.
The Rock will supply you with water still flowing,
The heavens, for food, the rich manna bestowing,
The leaves on the trees, as a Medicine growing,
For healing the nations, will never decay.

Go publish to Israel the King's proclamation,
And bid them prepare to return to their land,
And hail the glad tidings of their restoration;
The day of their Jubilee now is at hand.
The long desolations of Zion are ended,
And Peace and good will to her daughters extended,
Her sons, from the arms of her foes are defended,
The Word of the Lord for her bulwark shall stand.

But when we shall make to them this declaration,
"The God of your fathers hath sent us to you,"
His name they demand as a sure confirmation,
O what shall we tell the inquiring Jew?
"I am that I am," his memorial forever,
"I am hath sent us unto you to deliver"
From slavery and bondage, your fetters to sever,
And bid you arise and your journey pursue.

What though you're surrounded by foes without number,
With horses and chariots, array'd in a band,
Remember the vengeance of God will not slumber,
But he will deliver you out of their hand.
A voice from the city, like sounding of thunder,

A voice from the temple, shall fill them with wonder,
 A voice of the Lord, shall divide them asunder
 While on the fair mountain of Olives he'll stand.

The earth and the ocean before him shall tremble,
 The mountains and vallies astonish'd retire,
 And now the loud trumpet shall sound, to assemble
 Your legions in triumph, 'midst tempest and fire.
 Then peace to the world shall flow forth like a river;
 The Lion of Judah from death shall deliver,
 And God be thy glory forever and ever,
 Though earth shall dissolve and all nature expire.

Dedham, Dec. 10, 1828.

T.

EMINENT MASONS.

15.] LORD CARYSFORT—accepted the office of Grand Master, on the 20th of March 1752. He was a zealous mason, and devoted himself assiduously to the real interests of the fraternity. No grand officer ever took more pains to preserve, or was more attentive to recommend order and decorum. He was ready, on all occasions, to visit the lodges in person, and to promote harmony among the members. Dr. Manningham, his Deputy, was equally vigilant in the discharge of his duty. As a natural consequence, Masonry in England, during this presidency, was prosperous and flourishing.—Patents were issued for Gibraltar, the Bahama Islands, New-York, Guernsey, Jersey, Alderney, Sark, Mann, &c. &c.

16.] THE DUKE OF CUMBERLAND—was elected Grand Master on the 1st of May 1782. He appointed the earl of Effingham acting Grand Master. Nothing of importance transpired during the first year of this presidency, except the adoption of some salutary regulations, for the more strict and better government of the society; and the adoption of a measure, which some have not hesitated to declare to be in violation of the ancient customs of the institution; but with what propriety it is not necessary for us to enquire. The duke continued in office until his death in September 1790; and, take his administration, as a whole, it was one of the most prosperous on record.

Under this presidency, the Duke of Clarence—William Henry—was initiated at Plymouth, on the 9th of March 1786. On the 6th

February 1787, his royal highness the Prince of Wales, was made a mason. On Friday, the 21st November following, the duke of York received the degrees ;—he was introduced by his brother, the present King of England. On the 10th February 1790, notice was given to the Grand Lodge, that his royal highness, Prince Edward, while on his travels, had been initiated at Geneva. About the same time, Prince Augustus Frederick was made a mason at Berlin. The honor conferred on the fraternity by these initiations, was duly appreciated and acknowledged by the Grand Lodge.

We give the new regulations referred to at the commencement of this sketch. They were adopted on the 8th Jan. 1783.

1. That no brother initiated since Oct. 29, 1768, shall be appointed to the honor of wearing a blue or red apron, unless the Grand Secretary certifies that his name has been registered, and the fees paid.

2. That no brother initiated since that time, shall be appointed Master, or Warden, of any lodge, or to be permitted to attend any committee of charity or Grand Lodge, unless his name has been registered, and the fees paid.

3. That every petitioner for charity, initiated since that time, shall set forth in his petition, the lodge in which, and the time when he was made a mason ; in order that the Grand Secretary may certify, by endorsement on the back of the petition, whether his name has been registered, and the fees paid.

4. That every lodge shall transmit to the Grand Secretary, on or before the grand feast in every year, a list of all persons initiated, or members admitted, together with the registering fees ; or notice that they have not initiated or admitted any ; that their silence may not be imputed to contempt.

5. That to prevent the plea of ignorance or forgetfulness, a blank form shall be printed, and sent to each lodge, to be filled up and returned to the Grand Secretary.

6. That the Grand Secretary shall lay before the first quarterly communication after each grand feast, an account of such lodges as have not registered their members within the preceding year, that they may be erased from the list of lodges, or be otherwise dealt with as the Grand Lodge may think expedient.

7. That to prevent any injury to individuals, by being excluded from the privileges of the Society, through the neglect of their lodges, in their names not having been duly registered, any brethren, on producing sufficient proofs that they have paid the due registering fees to their lodges, shall be capable of enjoying all the priv-

ileges of the society ; but the offending lodges shall be rigorously proceeded against, for detaining fees that are the property of the society.

On the 20th of March 1788, an additional regulation was made, "That ten shillings and six pence be paid to the Grand Lodge for registering the name of every Mason initiated in any lodge under the constitution after the 5th of May, 1788." And at this meeting another resolution passed, That no lodge shall be permitted to attend or vote in Grand Lodge, which had not complied with this resolution.

17.] LORD DARNLEY—was elected Grand Master, and installed, on the 28th April 1737, in the presence of the duke of Richmond, the earls of Crawford and Wemys, lord Gray, and many other respectable brethren. The most remarkable event of his lordship's administration, was the initiation of the father of George III. This was done at a special lodge held at the palace of Kew, over which Dr. Desaguliers presided. Lord Baltimore, and several other distinguished characters, were present. There cannot be better proof of the flourishing condition of the institution at this time, than is furnished by the fact that, upwards of sixty lodges were represented at every communication of the Grand Lodge, during lord Darnley's administration. More provincial patents were issued by him, than by any of his predecessors. Deputations were granted for Montserrat, Geneva, the Circle of Upper Saxony, the Coast of Africa, New-York, and the Islands of America.

THE VIGIL OF ST. JOHN.

It is a custom in Germany, on the Vigil of St. John the Baptist, (24th June) for girls to pluck a sprig of St. John's wort (*Hypericum*) and stick it in the wall of her chamber. Should it retain its freshness and verdure, she is sure of a suitor—but should it droop, she believes she is also destined to pine and wither away.

"The young maid stole through the cottage door,
And blushed as she caught the plant of power;
'Thou silver glow-worm, O lend me thy light !
I must gather the mystic St. John's wort to night,
The wonderful herb whose leaf will decide
If the coming year will make me a bride."

"And the glow-worm came
With its silvery flame,

On the night of St. John.
 And soon as the maiden her love-knot tied,
 With noiseless tread
 To her chamber she sped,
 Where the spectral moon her white beams shed.

“Bloom here—bloom here, thou plant of power,
 To deck the young bride in her bridal hour.”
 But it droop'd its head, that plant of power,
 And died the mute death of the voiceless flower;
 And a withered wreath on the ground it lay,
 More meet for a burial than bridal day;
 And when the full year had flitten away,
 All pale on her bier the young maiden lay!

 “ And the glow-worm came
 With its silvery flame,
 And sparkled and shone
 Through the night of St. John,
 And they closed the cold grave o'er the maid's cold clay.”

PRAYER,

Delivered by Rev. Benjamin Kurtz, at the ceremony of laying the foundation stone of the Masonic Hall, in Hager's-Town, Md.

“Father of Light, of Life, and of Love ! Thou supremely great and glorious Architect of the boundless universe ! Infinitely high and most holy God !—We, who are the workmanship of thy hands, take upon us to lift up our hearts to thee, in prayer, and to call upon thy sacred name. Assist us, O most merciful God, assist us by thy Spirit in our access to thy throne of grace. Teach us to approach thee as becomes creatures, and do thou draw nigh to us as a God of compassion. Thou art the great Master-builder of the Heavens and the Earth, and of all things therein ; thy name alone is JEHOVAH the Most High, and there is no god like unto thee. In and through Christ, our great Master alone, we are brought nigh to thee, and made thy servants and children ; by his incarnation and atonement, thou hast become our God, our almighty Friend and reconciled Father. Thou, O Lord, art in Heaven, but we on the earth ; thou art from everlasting to everlasting, without beginning of days or end of years ; but our being is but of yesterday, and our foundation in the dust. * * * * * * *

* * * We entreat thee to bestow upon us, such

temporal conveniences, refreshments and comforts, and such only, as will be consistent with thine own glory, and the design of thy grace. Let our health, our strength, and our peace be maintained, and let *holiness to the Lord* be inscribed upon them. Heal our diseases, and finally save us with an everlasting salvation, that our souls may ever bless thee.

O most merciful God, the Parent of men and angels, and the bountiful benefactor of all thy creatures ! Thou has commanded us to offer up prayers and intercessions for all men. As Zion lies near to thy heart, and her name is written upon the palms of the hands of our Saviour, and as we would at all times entertain the tenderest concern for her welfare, we most earnestly entreat thee, abundantly to bless her, and greatly to extend her borders. O Jesus Jehovah ! deliver thy church from the power of persecuting enemies ; restrain the wrath of man, and suffer not the wicked to triumph over the righteous. Ascend the everlasting chariot of thy gospel, and ride forth in all the strength and lustre of thy transcendent majesty, conquering and to conquer, until every knee shall bow before thee, and every tongue confess that thou art the Lord to the glory of God the Father. Bless the nation to which we belong, that liberty, peace, and vital godliness may be more and more established, and flourish among us ; and make us a people whom thou wilt delight to bless. We pray for the President of this highly favored land, for the Governors of the several states, and especially for him who is invested with gubernatorial dignity in this state ; and for all who rule over us in places of supreme or subordinate authority ; that wisdom and faithfulness may be conferred upon them from Heaven, to manage those affairs God has entrusted them with on earth. We implore thy blessing upon all religious and benevolent institutions. Look down with complacency upon Bible societies, Sunday schools, and all other christian associations. Smile upon missionary exertions, and give abundant success to all the labors of piety and love. Bless all seats of learning and nurseries of literature, especially those in our beloved country. Let them flourish and be made eminently useful in irradiating human intellect, and diffusing the healthful influence of sanctified intelligence throughout our land. We would particularly beseech thee to look down with favor upon that ancient and respectable order of men, styled FREE MASONS. Let thy choicest mercies descend in rich profusion upon the Fraternity at large. May thy divine love shed its ennobling and heavenly rays in such exuberant streams upon all their *rulers* and *officers*, that they, like so many burning and shining luminaries in a pure unclouded

sky, may reflect it back upon each other, mingling flame with flame, and blaze with blaze. Let those inimically disposed towards the Brotherhood, have no just grounds to accuse them of irreligion, or a want of reverence for the ordinances of Christianity. May they promote virtue, discourage vice in all its devious characters, and be signalized only by superior love to Christ, their *Great Master*, as well as to their brethren generally, and by pre-eminent sanctity of manners. May they be so strongly supported, so firmly united, and so nobly adorned by WISDOM, STRENGTH and BEAUTY : that *Wisdom* which is the fear of God and practice of righteousness ; that *Strength* which is love, the cement of souls and bond of perfectness ; and that *Beauty* which is inward holiness and entire freedom from the turbulence of passion ; that they may be like unto a building, founded on adamantine and everlasting pillars ; fair to the sight and never to be shaken. May their labors of charity, their laudable exertions to promote pure and undefiled virtue, and their christian efforts to alleviate human misery, and advance the comfort and well-being of their fellow-mortals, be constantly accompanied by the divine blessing, and ultimately meet with an abundant reward in the eternal world. And as they possess those additional motives and incentives to moral rectitude, which flow from their peculiar institutions, may they be shining patterns and resplendent models of that genuine and evangelical love, and charity, and wisdom, beauty and harmony, which form the chief foundation-stone in their mystic fabric. We humbly pray thee to look down propitiously upon this numerous assembly of the brethren, convened in thy courts at this time for the purpose of public worship. May their hearts be the *Grand Lodge* of the Holy Ghost, squared by the rules of Spiritual Wisdom and Equity, and mensurated by the best compass of sanctified knowledge, taking as a model not only the labors of *Solomon*, but one greater than Solomon, even the mighty Architect of the stupendously and gloriously mysterious *structure* of Redemption. May they always meet on the level, act on the square, distribute their time agreeably to the requisitions of the guage, and be distinguished only by their different skill in their craft, and a zealous desire, both in the Lodge and out of the same, to promote all that is praiseworthy among the brethren, and tends to enlighten and bless mankind ; always remembering that the fruits of charity are the signs and passwords by which they must be tested on their journey from the west to the east in search of light ; and by which they must, if at all, be admitted into the *Grand Lodge* beyond the

golden meteors of the firmament. Deeply and indelibly fixed on their minds be that solemn truth, that speculative *Masonry* must be perfected and sublimated by operative *Masonry* and Vital Practice, in order that they may walk worthy of their vocation as *men* and as *christians*, and study to acquit themselves like faithful workmen, who need not be ashamed. And now, O Lord, we earnestly implore thy blessing upon Mount Moriah Lodge. May it be a truly spiritual Lodge, and all its members, living stones, hewn out of the Rock of ages, blest with a teachable disposition and a spirit of love, and adorned with *Jewels* of *ineffable* value. In all their meetings and communications, may they constantly recollect that as brethren, they are bound to keep within the compass of mutual good will, and to *square* their conduct by the *golden square* of their Grand Spiritual Master, of doing as they would be done by. May that *Book of Books*, which was this day with much respect borne before them, as the sign and evidence of their profession, be their charter of rules rights ; and may its divine precepts, as pressed upon them by their Master Christ, never be knowingly violated. May their contemplated edifice, the foundation stone of which they this day laid, be speedily finished, and when finished, we pray that thou wouldst take it under thy guardian care, and preserve it from sustaining any violent injury, by fire or any other cause. May the craftsmen to be employed in building it, enjoy thy protection, in order that no wounds or deaths may be occasioned by its erection. And when those for whose use it is to be reared, shall hereafter hold their sessions in it, may they constantly bear in mind, that thou art an omnipresent and omniscient God, that all things are naked and opened unto the eyes of Him, with whom they have to do ; and that they shall have to render a strict account hereafter to the just and impartial Sovereign of the Universe. And when the *evanescent order* of this terrestrial fabric shall have passed away, and be absorbed and consummated in the *endless order* of the infinitude of eternity:—When the great ruler of all things shall come again in all his peerless and glorious majesty, to reward his faithful *workmen* and *servants*, may we all obtain a rich and abundant entrance into that Celestial Lodge, reared by the inimitable Architect himself, where all his children enjoy wisdom, knowledge and happiness, blessed for ever more. * * * * Amen ! so may it be.

MASONIC LECTURES.---NO. IV.

In our last, we spoke of the rites and ceremonies of the ancients ; endeavoured to delineate some of the leading traits in the character of the Assideans, of the Essenes, of the festival in honor of Ceres, and referred to the great festival in honor of Jupiter Eleutherius. We likewise promised a continuation of the subject. While preparing that number, we came to the conclusion that an analysis of all the ancient mystic institutions would be of service to ourselves and to our readers generally ; but on further reflection, we are satisfied that such a course would only encumber our pages without affording any important advantage to either : we have, therefore, determined to refer to none except those which stand most conspicuous in the catalogue, and have, or are presumed to have, a direct or indirect connexion with the early history of the Order.

In Balsara, and along the banks of the Jordan, a sect of christians are known, who call themselves *Christians of St. John*. Some writers on Masonry have thought them to be in possession of the mysteries of the fraternity ; but as they profess no knowledge of the union of the third person in the Trinity, Hutchinson says he is induced to believe no part of our profession was derived from them. How far this conclusion is warranted by the fact stated, we must leave to the decision of the reader. Their ceremonies and mysteries are founded on traditions, and they permit no canonical book to be received amongst them.

Among the Jews were a set of men who were called *Masorites* : In Godwyn's Moses and Aaron we have the following account of them, "their name was derived from *masor*; (we have not the Greek letters,) signifying *tradere*, to deliver, and *mosor*, a tradition, delivered from hand to hand to posterity without writing, as the Pythagorians and Druids were wont to do."

The *Gnostics* were a sect of christians having particular tenets of faith ;—they assumed their name to express that new knowledge and extraordinary light to which they made pretensions ; the word gnostic implying an enlightened person. "The gnostic hierarchy here pointed out, represents to us the degrees of ethereal persons or emanations of the Deity. This leads me to consider the hierarchy of the christian church in its greatest antiquity, which in the most remote times, as a society, consisted of several orders of men, viz. Rulers, Believers, and Catechumens : the rulers were bishops, priests and deacons ; the believers were perfect christians, and the catechumens imperfect.

Catechumens were candidates for baptism. They were admitted to the state of catechumen by the imposition of hands, and the sign of the cross. Their introduction to baptism was thus singular :— Some days before their admission, they went veiled ; and it was customary to touch their ears, saying, *be opened* ; and also to anoint their eyes with clay : both ceremonies being in imitation of our Saviour's practice, and intended to shadow out to the candidates their ignorance and blindness before their initiation. They continued in the state of catechumen, until they proved their proficiency in the catechetic exercises, when they were advanced to the second state as believers."—Hutchinson.

Of the Pythagorians and the Druids, we may take opportunity to speak hereafter. There were among the ancients, several other secret associations of considerable note, but neither their rites nor ceremonies appear to bear any very strong analogy to those of the Masonic Institution: we have thought it, therefore, not worth while to refer to them more particularly.

From the 'Ladies' Magazine.

THE name of N. H Carter, is well known and respected in the world of letters. The following hymn from his pen, written many years since to a friend in this city, it is believed has never been published. The approaching season must render the sentiments it contains, appropriate to the feelings of all christians, and we think our readers will be highly gratified, as we have been, with the perusal of the

HYMN FOR CHRISTMAS.

In hymns of praise, eternal God!
 When thy creating hand
 Stretch'd the blue arch of heaven abroad,
 And meted sea and land,
 The morning stars together sung,
 And shouts of joy from angels rung.

Than Earth's prime hour, more joyous far
 Was the eventful morn,
 When the bright beam of Bethlehem's star
 Announc'd a Saviour born!

Then sweeter strains from heaven began—
 "Glory to God—good will to man."

Babe of the manger! can it be?—
 Art thou the Son of God?

Shall subject nations bow the knee,
 And kings obey thy nod?
 Shall thrones and monarchs prostrate fall
 Before the tenant of a stall?

'Tis He! the hymning seraphs cry,
 While hov'ring, drawn to earth;
 'Tis He! the shepherds' songs reply,
 Hail! hail Emmanuel's birth!
 The rod of peace those hands shall bear,
 That brow a crown of glory wear!

'Tis He! the eastern sages sing,
 And spread their golden hoard;
 'Tis He! the hills of Sion ring,
 Hosanna to the Lord!
 The Prince of long prophetic years
 To day in Bethlehem appears!

He comes!—the Conqueror's march begins,
 No blood his banner stains;
 He comes to save the world from sins,
 And break the captive's chains!
 The poor, the sick, and blind shall bless
 The Prince of Peace and Righteousness.

Though now in swaddling-clothes He lies,
 All hearts his power shall own,
 When he, with legions of the skies,
 The clouds of heaven his throne,
 Shall come to judge the quick and dead,
 And strike a trembling world with dread.



THOU DYING YEAR, FAREWELL!

FAREWELL, thy destiny is done,
 Thy ebbing sands we tell,
 Blended and set with centuries gone—
 Thou dying year, farewell!

Gifts from thy hand—spring's joyous leaves,
 And summer's breathing flowers,
 Autumn's bright fruit and bursting sheaves,
 These blessings have been ours.

They pass with thee, and now they seem
 Like gifts from fairy spell,
 Or like some sweet remembered dream—

We bid those gifts farewell !

Though frail the fair, rich things of earth,

Must *mind's* bright hopes be frail?

And those pure thoughts that owed their birth

To thee—thus with thee fail?

Not if the soul but gird her might,

Her treasures guard with care,—

The storm-swell'd stream that sweeps the height,

But lays the rich mine bare,

The high resolve, the holy fear,

Waked by thy passing knell,

O, take not these, thou dying year !

We bid not *these* farewell !

CORNELIA.

DEFENCE OF MASONRY.—From the introduction to Col. Knapp's "Defence of the Order," we extract the following correct and sensible remarks; and we hope they will have the effect to destroy the futile and senseless apprehensions which some of our brethren seem to have imbibed. To say that the serious charges preferred against the institution by the thinking and intelligent of community, should not be met and refuted, is the height of absurdity :—to let them pass unnoticed, is tacitly acknowledging their truth and justness. It is folly to notice the scandal of such men as Miller, Southwick and Weed, but there are other and better men opposed to us, and they should and must be met. The most ridiculous absurdity will gain universal credence in society, by frequent repetition, if suffered to pass unreplyed to. It has become necessary that Masons should now stand forth in their own vindication. It may be said that the Institution is safely guarded—that it is not in the power of man to overthrow it—that lodges meet as formerly, and are unusually flourishing. All this is true; but its reputation is unrighteously assailed, and there is danger of an impression being made on the public mind highly prejudicial to its members. We repeat, therefore, that the time is come when it is necessary that Masons should stand forth in their own defence.—*Ed.*

"In this excitement about masonry, many of my brethren are disposed to recommend a profound silence and a perfect quietude, while the waves dash over us, in hopes that a calm will soon succeed. This would be well, if only the fanatical were excited; but the enlightened who are not masons, are awake to inquiry, and they ought to be answered. The *lukewarm* say, be still, from an indifference to the subject; but from those, who would take advice? The timid

cry beware, for they fear that too much of masonic "secrecy may be discovered to the eyes and ears of the uninitiated. These should not be regarded; but to ease them of their fears, we would tell them that the lawyers of a former age were in distress at the appearance of Blackstone's Commentaries, thinking that every man could understand the law, and their business would be at an end. Has it been so? The independent, in absolute fearlessness of consequences say, let the enemies of masonry go on, they can do us no lasting injury; and perhaps some of *the very judicious* may think the anti-masonic spirit is transitory and harmless; in this they are deceived. The enemies of masonry are rapidly gaining ground, from the listlessness of our order; not from the force of their arguments; but from the constant repetitions of falsehoods, which if doubted at first are afterwards believed, because they are not contradicted. I repeat it, that if we only had to contend with frenzied opponents, silence might be wisdom; but the *cool*, the *thinking*, the *intelligent*, are seeking to be instructed, and are constantly making these inquiries of us; "can we put a few plain questions to you of the masonic family, without being parried off with some technical or mystical answer? If so, then are the principles you profess capable of a full defence; and if they be, why do you not make it?" My plain answer has been, now is, and ever shall be, yes, you may put your questions, and they shall be honestly replied to. Masonry is susceptible of a full defence, and the defence should be made privately and publicly, for the double purpose of satisfying *you*, and for vindicating *ourselves*. There is another class of half-believing, half-doubting, *candid sort of folks*, who think that *black is not so very black, nor white so very white*, who say, wont you stop until *this* or *that* matter is decided, perhaps it may be better, all things considered. This is the constant din about the ears of every one who ventures on any thing new or not sustained by precedents. They add, this is an evil hour for masonry; many wise men, they say, ponder upon it. Has not every thing in this world had its evil hours? Has not all that is great and good been proscribed? *Letters, science, religion, liberty*, have had their days of proscription, and their *lukewarm, timid, doubting friends*. The lamp of science, instead of being placed on the altar a country's glory, has in the past, gleamed for ages in the recesses of a monastery; and our holy religion, when it was professed with the utmost severity and fanaticism, was almost entirely destitute of morality and its train of virtues; and this was at the very time too, when crusades were undertaken against the heathen to rescue the holy land from the profanation of the Saracens, and infidels, and also, to conquer and convert these benighted

wretches ; by whom, in the end, we were taught the high and stern virtues of morality, as well as the sciences, the arts, and letters, known to them. It was then unsafe for the few holy men to preach morality : liberty, too, has seen many evil hours and had her awful struggles. These she had even in the land of her birth and of her adoption ; when driven from Greece to Italy she lingered long among the palaces of the mighty ; but taking her flight from hill top to mountain, she at length found an asylum on our shores ; and even here, she is often abused and trodden down by those who profess to be her friends, and when she arises is found to have lost something of her purity and beauty. If learning, religion and liberty have been assailed, can masonry expect to pass on without her troubles also ? Has not every effort been made to preserve these blessings to mankind, and in the best form ?

And shall masons yield all they love without a struggle ? Every precedent is against it : the persevering zeal of the school man, the suffering of the saint ;—the deeds of the patriarch, bear witness that they spared no pains and shrunk from no danger in support of their cause, and shall masons be the first body to part with the blessings they enjoy, without offering a few reasons, against the injustice of being so ill-treated, and the wickedness of the invasion made on them ? Thank heaven they are good, sound, authoritative precedents for *our guides*. When the old and new testaments were attacked, and revelation derided from the wayward disposition of men and from the breaking up of the great deeps of the moral world, Watson came out with his “*Apology for the Bible*,” and this was done contrary to the advice of some of his best friends. It has been said that a majority of the bench of Bishops thought it was hazarding much to meet sturdy infidelity on the ground of reason in matters of faith.—This was however done, and successfully too, by Watson and others. The mists of infidelity were blown away and all was pure and serene again. If the chronicles of Israel, the wisdom of Solomon ; the psalms of David, and the inspirations of Isaiah, with the new and glorious dispensation of the gospel, required an apt appeal to reason and argument for a defence, surely masonry need not be backward in making use of the treasures of history, the help of the advocate, and the decisions of common sense to place the question of her *honesty, utility and importance* in a correct light before a candid and discriminating public.”

We have not had an opportunity to examine fully the contents of the work from which the above extract is made. It consists of *three lectures*, making about 100 pages 12vo. In our next we shall probably speak of it.

THE REJECTED KNIGHT.

“ And the Knight pass’d on to the holy land,
For what was his home to him,
With a drooping plume and a banner soil’d
And his heart and his eye were dim ;
But the spirit that bade him bear the scorn,
That fell as a warrior’s stroke,
Was ling’ring still like a slow dying flame,
Tho’ his heart and his strength were broke.

And oh ! he pass’d on o’er many deep seas,
And many tall beautiful lands,
’Till his proud ship slept on Galilee’s waves,
And his steed press’d Galilee’s sands ;
O’er many deep seas and beautiful lands,
In his sorrow that Knight had past,
’Till with paleness of brow and sadness of heart,
He stood ’mid his compeers at last.

And the battle burst out in its pride and might,
And its firmness was fearful to see,
And the waving of plumes to and fro was dark,
As the rage of the storm-troubled sea ;
’Till the sun went down in that Syrian sky,
And the groves of olive and palm,
Slept in the dews of the twilight heaven,
And the breath of their sleep was like balm.

But there as they lay, nor chieftain nor steed,
Drank in those breezes so blest,
And the dark blue waves spread sorrowful there,
Tho’ the moonlight was on their breast ;
For that ship had fled the unholy shore,
Deep laden with tidings of grief,
And red in his gore laid the riderless steed,
And near him his motionless chief.

And those tidings were rung in marble halls,
And they hush’d the laugh of the gay,
And the wine-cup stood, and the harp unswept,
And the gladness of looks past away !
And then there came shrieks—and they gather’d round—
But cold was the form they upbore ;
And oh ! it was her’s for whose well-feign’d scorn,
That sand was red on the Syrian shore.”

DELTA.

MASONIC INTELLIGENCE.

PAWTUCKET CHAPTER.—On Wednesday the 3d inst. the Pawtucket Royal Arch Chapter and Union Lodge made their annual choice of officers for the ensuing year, and never since its establishment, says the Providence Cadet, has there been displayed a more active spirit in masonic concerns. The largest concourse of brethren ever convened there on a similar occasion, were gathered together; showing that the opposition to the cause of Speculative Free-Masonry, had not detracted one jot nor one tittle from the feelings of good-will which have long bound them in the fraternal bonds of brotherhood, but on the contrary, had elicited more zeal, and a determination to prove to the world that the scandal with which they have been clouded is not founded in truth, or persevered in for the public good.

After the election of officers, the brethren proceeded to the hotel of Mr. Edwards, where more than one hundred Masons sat down to a repast, prepared in style never excelled there. At the supper-table was shown that spirit of brotherly love and good order, which ever marks the conduct of the Chapter, and has keyed the Royal Arch so firmly as to defy the strongest efforts of its enemies to remove a single stone, or mar the beauty and regularity of its structure.—There was no act that the most fastidious could condemn—no loop on which to hang an objection to their proceedings—but all passed off with the utmost regularity and harmony.

On the removal of the cloth, a number of appropriate toasts were drank, and among them the following :

By the Rev. Br. Taft. *Religion and Masonry*—"What God hath joined together, let no man put asunder."

By Rev. Br. Frieze. *Anti-Masonry vs. Masonry*—or, *Darkness vs. Light*.

By Rev. Br. Pickering. *Companions and Brethren*—I give you the great principle on which Free-Masonry is founded—a principle as imperishable, yea, more imperishable than the pillars of time—a principle which shall live and flourish in eternity—*Active Charity*.

The following officers were chosen to preside in the Chapter for the ensuing year :—M. E. Abner S. Tompkins, H. P. ; E. Lyman Claffin, K. ; William Field, S. ; Com's. John Burbank, C. H. ; Alanson Thayer, P. S. ; John B. Read, R. A. C. ; Arnold Peters, Israel A. Lee, Charles C. Harrington, M. of Vs. ; Alvin O. Read, Sec'y. ; Uriah Benedict, Treasurer ; James Barrows, S. and T.

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NO. X.

GENIUS OF MASONRY,

OR, A DEFENCE OF THE ORDER. BY S. L. KNAPP.

AT a time like the present, when the combined forces of bigotry, and prejudice, and ignorance, are arrayed against the Masonic Institution ; when its members are charged on the one hand with murder and treason, and on the other with wickedness and infidelity, it is proper that its friends should take a firm and dignified stand in its defence. It is only by a fair and candid refutation of the accusations brought against us by our enemies, that we can maintain that exalted station which we at present hold in the estimation of good and enquiring men. Silence *now* will not answer the necessary purpose: it tends only to embolden our opponents, without satisfying the honest observer that, what is urged against our profession is not true. It is not that we are very solicitous to allay the prejudices or to satisfy the doubts of bigotry and ignorance ; but we are solicitous that the effect which must inevitably result from the unceasing operation of engines of wickedness and scurrility—from a continued tissue of libel and falsehood—from frequent repetitions of the thrice told tale, urged on by ingenious sophisms and jesuitical reasoning,—we say, we are desirous that the effect which these measures must produce, should be averted. It can be—it must be: or Freemasons must live like isolated individuals, though innocent, mistrusted by the great mass of their fellowmen ; and, like the miser in his secret vault, be content with the exclusive possession of those means which were originally designed as mediums through which might flow, uninterruptedly, those golden streams that tend to the happiness of the great family of man, and to the alleviation of the wo and misery to which our species is subject.

Secret societies, particularly when extensive and powerful as the Masonic, are, to freemen tenacious of their liberties, objects of jealousy and suspicion. This has ever been the case ; it is right that it should be, and it always will be. How then, it may be asked, has the Masonic Institution existed in republics, without any material interruption for so great length of time ? We answer,

because the great, the wise, the learned, the pious—statesmen and partisans of opposite political sentiments; divines of different religious beliefs; sovereigns and rulers: men to whom the people freely and confidently entrust their rights and most sacred and dearest interests; men of tried integrity and uncorruptible honesty, have been its patrons and advocates; and have borne unequivocal testimony to its purity and goodness of intention. If then, such men have been of so much importance to the existence and well being of our institution, it is necessary that we should use every honest endeavor, not particularly to retain those we now have amongst us, for they know the intrinsic worth of our society, and the blasts of fanaticism cannot move them, but, by a candid declaration of our principles, a dispassionate defence of those principles when unrighteously attacked, and by a correct deportment, to make it honorable for others to connect themselves with us, and shield us from the unjust reproaches of the captious and bigoted. But let us, on the contrary, remain silent; let the accusations of our opponents have their full weight in public opinion, and if they do not gain for themselves implicit credit, they will create such a doubt in the minds of the judicious part of community, as shall cast a blot on the character of the institution that many years shall be insufficient to eradicate.—*Honorable men will not hazard their reputations in suspicious matters:* and if we would have the patronage of such, we must first remove the grounds on which suspicion is predicated, or satisfy them that no just cause of apprehension does exist: there must not be left a loop on which to hang a doubt. This can be done, and very easily done, by meeting manfully and firmly, and in truth, the charges preferred against us. *No accusation, derogatory to the character of the Institution, can, in justice, be preferred, much less supported by testimony and argument.* What then is there to apprehend from the most scrupulous enquiry?—what from candid and impartial discussion?

It may be said that, it will avail nothing to contend with men who are obstinately ignorant and perversely stupid; men predetermined not to be diverted from the career they have commenced, however unrighteous, however unholy it may be, either by evidence or reason. We think differently: Did the matter rest wholly with them; were their publications confined to their own limited circle, we would be the last to interfere with or interrupt them; but the case is otherwise; their publications spread wide over the country, and their influence is in proportion to the extent of circulation; and in the same ratio they operate to our prejudice. It is public opinion,

formed on the misrepresentations and base falsehoods, industriously circulated by our enemies, that we have to fear, and not our revilers themselves; nor those to whom they are known—and unfortunate it is indeed for us, that they are not better known. Should it be objected that, the people are too intelligent to be deceived by anti-masonic ribaldry and declamation; we reply, a portion of them are, but there is a very large portion who are not, who had rather admit the correctness of an absurd position, than trouble themselves with the investigation requisite to a just conclusion: it is on these and many of the opposite sex, and consequently on the coming generation, that the sophistry of our assailants will have a powerful influence, if no counteractive measures be adopted.

The question now is not whether Morgan run off or was murdered by Masons: it is simply whether Masonry be good or bad; whether it shall stand or fall. Its enemies are leagued against it, and are pledged, one to the other, to effect its destruction; but whilst its friends are its *friends*, they may as well attempt to throw the Andes from their base, or the earth from its orbit. They may obtain notoriety; for various and opposite are the means by which some obscure persons, of vicious habits, become objects either of public curiosity or scorn. These accidental causes are often as unaccountable as they are remarkable. Among the great number of mankind, who have exerted their best energies to obtain this disgraceful notoriety, few have become so eminently conspicuous as Guy Fawkes. A combination of events, however, often throws the most depraved character—who, like Jude's tree, has been "twice dead and plucked up by the roots"—out of the common paths of life, elevates him far above his native element, and consigns to him a distinguished place among the vulgar herd of profligates who follow in his train. In this manner has Morgan, and some of his intimate associates and zealous friends, obtained an unenviable distinction; and a like honor awaits those who are daily sending forth their anathemas against us, and who are leagued and sworn to overthrow our institution. It is only necessary for Masons to do their duty—to disprove the charges urged against them, to expose the wickedness of their authors, and to lay the principles and objects of their society fairly and clearly before an enlightened and impartial public. To this end was the work, the title of which stands at the head of this article, written; and to the same end, to the promotion of the same objects, tend all Masonic publications. But it is in vain to write; and a waste of paper to publish; if the co-operation of the brotherhood, in giving them circulation, is withheld. We speak disinter-

estedly, not in behalf of ourselves, but for the good of our institution, which we have deeply at heart, and for the encouragement of its advocates. It is only by encouraging works devoted to our interests, that we can expect to be fairly represented. If patronised exclusively by Masons, they are seen and read by others, and exert an indirect but powerful and salutary influence on public opinion: our friends out of the pale of the institution, are enabled to set forth our claims; and our brethren are furnished with new evidence and argument whereby to defend the Order against the fallacious reasonings of its enemies.

We come now to speak more particularly of the "Defence of the Order." But we have not leisure to give it a critical review, and if we had, we do not know that we should. The first lecture purports to be "some remarks on the origin and history" of the institution; but we greatly mistake if the reader do not find himself about as much in the dark, as regards the origin and history of the institution, when he is done reading it, as when he commenced it. The author has adopted Lawrie's opinion, in attributing its origin to the mysteries of Isis; and he could not well have chosen better authority, but he has so managed the matter that the meaning, clearly and happily conveyed by Lawrie, is here nearly lost in a chaos of words. A remark made to an enquiring friend after having read this part of the work, we still think a just one, and therefore give it here: "It is, with few exceptions, a recapitulation of what has been said a thousand times, and a thousand times better said, because said with less ambiguity and in fewer words."

The second lecture is better, because more to the purpose and of greater importance at this time. We shall give two or three extracts; before which, however, we have a single remark to make. The author says: "There cannot be less than *eight* hundred well conducted and regular working Lodges, *including* Chapters, Encampments, &c. now in the United States." There are in the United States not far from *fifteen* hundred Lodges, working under regular Charters, and not much less than *five* hundred "Chapters, Encampments, &c."—we speak from memory, but are probably within bounds. Now it appears from this, if we understand it rightly, that there are about *twelve hundred* Lodges, &c. that are not in "regular working" order. If this be the fact, Masonry in the United States is indeed on the wayne. But we think it is not, and believe the writer was not sufficiently well informed on this point.—We have been particularly induced to refer to this, that it might arrest the attention of those whose immediate province it is to look

after such irregularities, and if they do exist, to correct them.—The following answer to a very important objection, is remarkably pertinent and happy:

“The opposers of masonry in the first place object to all secret societies; because, say they, plots, treasons, &c. may grow up in them. This objection is not a new one, it was made ages ago by those tyrants who were in perpetual dread of losing their power; and it is now repeated by those who have nothing to fear from this source, and merely repeated from habit, without thoroughly weighing the objection. The true meaning of a secret society is, when the existence of the society is kept secret, as well as their deeds; not when the existence of it is avowed, and only the forms of proceedings are not divulged. If the forms of masonry are secret, the society is not, but is accessible to all who have the qualifications of honesty and intelligence who wish to gain them. How then can that body be dangerous whose doors are always ready to be opened when worth and wisdom approach and demand admittance?”

On the advantages Masons possess in being able to communicate with each other, though speaking dissimilar languages, the author remarks:

“The angry feelings of men grow more turbulent from not understanding one another correctly. This has often been exemplified in the wars of different nations. Masons of every country can easily make themselves known to their brethren of the most distant nation, or the most dissimilar in language and in habits. To this spirit of toleration we are indebted for the progress in the arts and sciences, and the decay of those prejudices that have so often made the world a battle field and drove desolation over the fairest countries on the globe. It has not only diffused liberality, but it has given facilities to commerce, which has ever been the golden chain which binds nations together.”

The following paragraph will be read by the philanthropic and noble hearted with feelings of pride and satisfaction. Let the sceptic read and doubt on, we heed him not:

“Besides the perennial effects of masonic charities which flow in silent, secret streams to the widow's humble dwelling to cheer her and her orphan children, there are on record, and in the memories of many yet living, signal instances of masonic generosity and chivalrous conduct. The history of our wars, if they were minutely written out, would furnish many instances of this character. In the massacre that followed the surrender of Fort William Henry in 1757,

those who were saved, except the few who defended themselves by rushing on the enemy and getting their arms in the energy of despair, were saved by the masons among the French officers. This was a current report at that time, and has been confirmed by the solemn declarations of many of those heroes since in the hearing of the writer. In the war of the revolution the diffusion of masonry among the American officers was the mean of reconciling the jarring interests and softening the sectional feelings of those otherwise discordant materials. Duels were prevented in many cases of quarrels by brother masons forming a court of honor, and by taking upon themselves to control those over whom they had a certain conventional control. This was not all, it was acknowledged that masonry did much in softening the hard lot of prisoners on both sides. The departed patriot heroes of the revolution were witnesses of this fact. Some are left to tell the tale again. They were patrons of the institution when peace was restored and independence secured. Knox, Brooks, Jackson, and many others within my knowledge, took a deep interest in masonry and were active members of lodges until death or old age deprived the fraternity of their services. I have seen Governor Brooks in the last years of his life join in a dedication and installation of a lodge in his neighborhood, and take a part in the ceremonies with the enthusiasm of earlier days, mingled with the solemn glow of political virtue, and the christian hopes, as from age, and corporeal infirmities he was reminded that a change of worlds was nigh. Could he have believed that masons were wicked above other men? Could such a patriot have thought that such frightful political, moral and religious evils were wrapt up in masonry?"

We shall give but two more short extracts from this lecture. The first as evidence that in the most perilous times, in times of the greatest excitement, the true spirit of masonic beneficence is most active.

"Of the use of masonry in the war of 1812, I can speak distinctly. Thousands of dollars were expended to assist the poor prisoners who were on board of our prison ships from Louisiana to Maine, and I am equally certain that many of our countrymen who had the misfortune to be made prisoners were benefited by masons, and some of the unfortunate who received this benefit had no connexion with the order, but the brethren among the enemy hearing what had been done in this country, were emulous not to be surpassed in their deeds of kindness as masons, and therefore extended their assistance to others who were not masons. Are such things nothing?"

Shall generosity, benevolence, kindness, and all the virtues of the heart be praised only in the abstract, and no honor awarded to good deeds? Reverence is due to faith, but as men, we must accord our love and admiration to works; both are commended by our Father in Heaven."

No brighter example of the pacific character of the institution can be offered, none brighter can be found on record, than is presented in the following.

"A gentlemen of high distinction in the literary and scientific, as well as political world, and on whose accents Senates have hung with delight, and to whose deep stores of knowledge, not only the sages of the law in this country, but distant monarchs are much indebted for liberality and expanded views, and excellent schemes for restraining vice, and tempering justice with mercy—was not long since master of a common lodge amongst our southern brethren. Towards the close of an evening's labor, when the charge was to be given to one who had that night been initiated into the mysteries of the craft, and he had come up to the chair to receive it, the quick eye of the master saw sitting at a distance, the brother of him who had approached to receive a lesson of duty, moody, dark and silent. Between the brothers there had been the most deadly feud—one that had eaten like a cancer upon their vitals, and had spread a leprosy over their lives, tainting all around them, or connected with them: The one about to receive the charge had been, it was said, the most obdurate. The charge was begun: The text the master took as the initiate advanced, was from the language of him who spake as never man spake—"*Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother and then come and offer thy gift*" The miseries of contention and discord were strongly depicted by the speaker: he dwelt upon the deadliness of the moral poison of family contentions—a poison that earth could not suck up, or time destroy; a poison that springs afresh from the grave of those who had concocted it, to curse their descendants to the remotest ages. The listener trembled at the appalling truths—his soul was a witness to them to its fullness; now looking wistful and wildly around the room, fearing, yet wishing to catch the eye of his brother—the master saw and changed his tone, and portrayed the kindly influences of brotherly love—how far it softened the calamities of life, and took the sting from death. He dwelt upon the new obligations the initiate had

assumed, and reminded him that the place in which he then was, should be considered sacred to fraternal sympathies, and was consecrated to affection—a place in which every pledge was given to cultivate every fond, every generous emotion; and that “if there be a paradise on earth, this is it—’tis this”—to quench at once in the overflowing of affection and forgiveness, the heart burnings of enmity, and to wash away the long scores of rancor and bitterness that had withered the soul. The brother who had sat retired, as he heard sentence after sentence of the charge, had moved by a timid step, nearer to the altar, and watched in agony the influence these truths had on his brother’s mind; their eyes met—volumes were spoke at a glance. Oh! what a moment, for two that had drank the stream of life from one maternal bosom; they looked once more, and rushed into each other’s arms: brother forgive me—broke from the hearts of both, in half suffocated and inarticulate words. What a wreath for eloquence! What a triumph for Masonry!”

We now come to the third and last lecture. There are some good things in it, and less irrelevant than in the former. The author has classed the enemies of masonry thus: the bigot, the tyrant, the superstitious, the bad. “The bigot is opposed to masonry, for it teaches liberal doctrines; it teaches the right to discuss principles and to examine dogmas; to search into divine as well human things; and to look after truth in earth and heaven, with a reverence for religion and in a hope of futurity. To reason with him were in vain, for he shuts his eyes to the light, and what can we do?” “The tyrant is opposed to masonry because it holds as a first principle that all men are equal in the sight of God: that the divine right of kings are only conventional rights, which most certainly should be regarded, but according to the principles of the compact.” “The superstitious are opposed to masonry, for free enquiry and ratiocination is death to the long train of spectres in their service; they revel with the demons of their own creating, and enjoy their own fearful spells.” “The bad are opposed to masonry, because masonry adds new restraints upon those inclined to wander from the paths of rectitude, and the wicked heart endeavors to free itself from all obligations, human and divine; and they are against christianity as well as masonry, and therefore their enmity is an honor rather than a stain.”

He then adds another class, which, at this time, may perhaps be considered the most numerous. We give a part of the paragraph and recommend the work to the reader for the conclusion: “The bigot, the tyrant, the superstitious, and even the bad, are not half so much to be feared by masonry as another class we have not yet

mentioned—the misinformed and deluded, who often honestly oppose us from the apprehension of danger, not from any improper motive. This class, from their honesty and weight of character, often bring the doubtful and wavering into their ranks ; and the bigoted, the superstitions, and the bad watch such opportunities to set their machinations to work in conjunction to injure us. Those who often wish to reason are hurried on to erroneous conclusions by the passion and falsehood of others, who may have an object in their proceedings.”

We should deem ourselves guilty of a very great omission were we to pass over the following ; and a still greater one did we not recommend it to the particular notice of our fair sisters ; and more especially to those who stand in the ranks of our opponents:

“ I contend that there has never been a class of men since man became a civilized being, that have been more the friends of women than the masons. It is agreed on all hands, as we have stated in a former lecture, for a different purpose, that out of their order grew the christian knights, warriors, and all men of chivalry whose glories for a while blazed from the east to the west, and attracted the gaze of remote nations. With the science and valor of the age they united the two strongest passions that ever held possession of the human heart—*love* and *devotion*. Masonry at this very moment held the legislative power of these orders, for the knights never assumed the prerogative of giving laws to masons, and in their lofty code of honor were incorporated some of the purest and most valuable principles for the protection and elevation of the female character. Their person, their property, and their reputations were secured by every enlargement of the statute book of chivalry. To this code, in those days of sentiment and splendor, all the nations of Europe subscribed. The fierce Dane—the faithful German—the stout hearted Englishman—the warm hearted Irishman—the lofty Spaniard—the gallant Frenchman—the sprightly and polished Italian—all readily subscribed. No man was armed for battle until he had made his devotions, to some saint, and received the token of some *‘lady fair.’* ”

“ It was Dunois the young and brave, was bound for Palestine,
But first he made his orisons before saint Mary’s shrine ;
‘And grant immortal queen of heaven,’ was still the soldier’s prayer,
‘That I may prove the bravest knight and love the fairest fair.’
His oath of honor on the shrine, he grav’d it with his sword,

And followed to the holy land the banner of his lord ;
 When faithful to his noble vow, his war cry fill'd the air,
 Be honor'd aye the bravest knight, beloved the fairest fair.

They owe the conquest to his arm, and then his liege lord said,
 ' The heart that has for honor beat, by bliss must be repaid ;
 My daughter Isabel and thou shall be a wedded pair,
 For thou art bravest of the brave, she fairest of the fair.'

And then they bound the holy knot before saint Mary's shrine,
 Which makes a paradise on earth, when hearts and hands combine ;
 And every lord and lady bright that was in chapel there
 Cried, ' honor'd be the bravest knight, belov'd the fairest fair.' "

" This enthusiasm was wisely seized by those not quite so romantic and made to bear upon the rights of women, which came nearer to the common business of life ; and despotism of man was broken in the spell of his enthusiasm. Love unlocked the iron grasp of rude power, and wisdom prevented the hand from shutting again with so close a clench as before. Woman was soon the *arbitratrix elegantiarum*, and presided at all the feats of prowess and displays of splendor. From such enchantments it would have been dull and tasteless for her to have gone into a masonic hall where all was solemn, ethical, and business-like, nor did she ask for admittance. The rights of woman were then permanently secured. Some uncouth and savage doctrines are still left to disfigure the books of our common law ; but the rude spirit of them is broken by the remnant of that age of gallantry which has never deserted the heart of man, but governed by philosophy, is now transfused into every code of morals and of rights that is known amongst us."

Want of room, and justice to the author, compel us now to close our quotations. We have extracted with a liberal hand ; more so, perhaps, than we should have done, had our other calls permitted of a more critical examination of the work ; but we have culled only here and there a flower : there are many yet left uncultured ; and we recommend them to the reader as worthy of his notice.

The work is not without its imperfections nor without its beauties. It is not, however, equal to our anticipations ; nor equal to what its talented author is capable of doing : kowing the source, we looked for something better. It was evidently written in haste, and this perhaps should be received in palliation of whatever fault it may possess. A great deal of irrelevant matter is introduced, which some may call collateral history : we do not. It will be of service, however, to the cause of masonry, and its author is entitled to the gratitude and patronage of his brethren.

JANUARY.

By James Grahame.

Long ere the snow-veiled dawn, the bird of morn
His wings quick claps, and sounds his cheering call:
The cottage hinds the glimmering lantern trim,
And to the barn wade, sinking, in the drift ;
The alternate flails bounce from the loosened sheaf.
Pleasant these sounds! they sleep to slumber change ;
Pleasant to him, whom no laborious task
Whispers, *arise!* whom neither love of gain,
Nor love of power, nor hopes, nor fears disturb.

Late daylight comes at last, and the strained eye
Shrinks from the dazzling brightness of the scene,
One wide expanse of whiteness uniform.
As yet no wandering footstep has defaced
The spotless plain, save where some wounded hare,
Wrenched from the spring, has left a blood stained track.
How smooth are all the fields! sunk every fence ;
The furrow, here and there, heaped to a ridge,
O'er which the sidelong plough-shaft scarcely peers.

Cold blows the north wind o'er the dreary waste.
O ye that shiver by your blazing fires,
Think of the inmates of yon hut, half sunk
Beneath the drift: from it no smoke ascends ;
The broken straw-filled pane excludes the light,
But ill excludes the blast: The redbreast there
For shelter seeks, but short, ah! very short
His stay; no crumbs, strewn careless on the floor,
Attract his sidelong glance; to warmer roofs
He flies; a welcome,—soon a fearless guest,
He cheers the winter day with summer songs.

Short is the reign of day, tedious the night.
The city's distant lights arrest my view,
And magic fancy whirls me to the scene.
There vice and folly run their giddy rounds ;
There eager crowds are hurrying to the sight
Of feigned distress, yet have not time to hear
The shivering orphan's prayer. The flaring lamps
Of gilded chariots, like meteor eyes
Of mighty giants, famed in legends old,
Illume the snowy street ; the silent wheels

On heedless passengers steal unperceived,
Bearing the splendid fair to flutter round
Amind the flowery labyrinths of the dance.
But, hark! the merry catch: good social souls
Sing on, and drown dull care in bumpers deep;
The bell, snow muffled, warns not of the hour;
For scarce the sentenced felon's watchful ear
Can catch the softened knell, by which he sums
The hours he has to live. Poor hopeless wretch!
His thoughts are horror, and his dreams despair;
And ever as he, on his strawy couch,
Turns heavily, his chains and fetters, grating,
Awake the inmates of some neighboring cell,
Who bless their lot, that *debt* is all *their* crime.

GEN. ANDREW JACKSON,

PRESIDENT ELECT OF THE UNITED STATES.

Now that the election is over, and this gentleman elevated to the Presidency, we shall not be suspected of being influenced by political considerations, in giving a hasty and imperfect outline of his biography. He is a Mason; and one to whom the brethren of Tennessee, are under many obligations; one whose services and influence were of primary importance in establishing, on an imperishable basis, the institution in the western country. It is mainly from this consideration, that we are induced to speak of him here. It is our intention (relying on the patronage of the brotherhood to enable us to continue the Amaranth for a series of years to come, of which the prospect at this time is encouraging), to give, in the course of our labors, occasional sketches of the lives and characters of those eminent men, of whatever country, who have adorned our institution, and been active in promoting its interests: And we take this occasion respectfully to invite our friends to furnish us with either biographical or obituary notices of such as may come under their observation.

Gen. Jackson was elected Grand Master of the Grand Lodge of Tennessee, in October 1822; to which office he was re-elected the following year. During his presidency, a uniform mode of work in the several degrees and many important regulations were adopted, and much done for the good of Masonry. On all occasions he

has evinced a firm unwavering zeal for the prosperity of our institution, and shown himself the consistent friend and worthy Mason.

He was born near Camden, S. C., March 15, 1767. His early life was devoted to study, in which he was deeply engaged until the revolutionary war brought the enemy into his neighborhood, and left no alternative but to join either one party or the other. At the age of fourteen, encouraged by his mother, he joined the American standard, and partook of the glory of the action at Stono. Not long after, he was taken prisoner by the British army. At the close of the war, he returned to his classical studies, and at the age of eighteen entered a lawyer's office at Salisbury, N. C., where he prepared himself for the bar.

In the winter of 1786, he obtained a license to practice, and removed to Nashville, Tennessee. Success attended his industry and talents, and he was soon appointed attorney-general for the district. In 1796, he was elected a member of a convention to frame a constitution for that state; and a member of the House of Representatives of the United States. In the following year he was transferred from the House to the Senate. In all these offices he acted invariably with the republican party, and was esteemed for the soundness of his understanding and the moderation of his democracy. In 1814, he was appointed major-general in the United States' service, which office he had before held in the Tennessee militia.

He resigned his seat in the Senate in 1799, and was appointed one of the Judges of the Supreme Court of Tennessee. This appointment he accepted with reluctance, and withdrew from the bench soon after, having determined to retire to private life.

The occurrence of war with Great Britain, roused his martial spirit, and he drew around his standard 2500 men, whom he tendered without delay to his government. In November, he descended the Mississippi for the defence of the lower country, which was then thought to be in danger. As soon as tranquility was restored, he returned to Nashville and communicated to government the result of his expedition.

In 1813, on the news arriving of the massacre at Fort Mimms, by a party of the British, and a strong body of Creek Indians, under the celebrated Tecumseh, the legislature of Tennessee called into service 3500 of the militia, to march into the heart of the Creek Nation and revenge the massacre. The General, though at that time laboring under severe indisposition, reached the encampment on the 7th October, and took command of the expedition. After a very creditable battle, he was obliged, for want of provisions, to

march back to fort Strother, where, upon the arrival of the army, no stores were to be found, owing to the delinquency of the contractors. The half famished militia resolved, to a man, to abandon the service. On the morning when they intended to carry their resolution into effect, Jackson drew up the volunteer companies in front of them, and gave his mandate not to advance. The firmness displayed on this occasion was so striking that the militia returned to their quarters, and were the next day, in their turn, employed to put in check a part of the volunteer corps who had mutinied.—The General was obliged however, to withdraw his troops from fort Strother to fort Deposite, upon condition that if they met supplies, which were expected, they would return and execute the campaign. They had proceeded but a short distance, when they met a hundred and fifty beeves; but now they resisted his order to march back to the encampment. The scene which ensued was characteristic of the General's firmness and decision. The whole brigade had put itself in the attitude of moving off forcibly: Jackson, though disabled in his left arm, seized a musket, and resting it on the neck of his horse, threw himself in front of the column and threatened to shoot the first man who should dare to advance: Maj. Reed and Gen. Coffee placed themselves by his side. For several minutes the column preserved a menacing attitude, yet hesitated to proceed; at length it quietly turned round and agreed to submit. This was a critical period, and but for the daring intrepidity of Jackson, the campaign would have been broken up.—A third considerable mutiny was suppressed in a similar manner. On the 27th Jan. 1814, the General came off victorious, after one of the most bloody battles recorded in the annals of Indian warfare. This battle struck a decisive blow, and the hostile Indians sued for peace. All resistance being at an end, the troops were marched home and discharged.

It was in consideration of these eminent services that he was, in 1814, promoted to the office of brigadier and brevet major-general in the regular army.

Gen. Jackson, with Col. Hawkins, was deputed to negotiate with the vanquished Indians, for the purpose chiefly of restricting their limits, so as to cut off their communication with the British and Spanish agents. They reached their place of destination on the 10th of July, and by the 10th of August, completely effected the object of their mission. During this transaction, his mind was struck with the importance of depriving the fugitive and refractory Indians of the aid and excitement which were administered to them in East

Florida. For this purpose, he urged to the President the propriety of the measure, having already, from information he had received, anticipated the attack on New-Orleans. He accordingly addressed the governor of Pensacola, and summoned him to deliver up the chiefs of the hostile Indians, who were harbored in the fortress. The governor refused, and Jackson again addressed the government on the necessity of planting the American eagle on the Spanish walls. He addressed the governors of Tennessee, Louisiana, and Mississippi, urging them to be vigilant and energetic, "for dark and heavy clouds hovered over the seventh military district." He sent his adjutant-general to Tennessee to raise volunteers, and himself proceeded to Mobile to put that region in a plan of defence. He perceived the great importance of this position, and he lost no time in strengthening it. Not long after his arrival, a squadron of British ships made an attack on the fort 18 miles below the head of Mobile bay, but was repulsed with the loss of one of their best ships and 230 men, killed and wounded. The General, persuaded that unless Pensacola should be reduced, it would be in vain to think of defending his district, took up his line of march and reached that place on the 6th of November. He found the forts garrisoned and prepared for resistance. He forthwith required their surrender, to be garrisoned and defended by the United States, until Spain should furnish a force sufficient to protect the neutrality of the British. The governor refused: Jackson pushed forward to the attack, and after some carnage forced a submission. Two days after entering the town he abandoned it, having effected all which he intended.

He now proceeded to New-Orleans, where he apprehended the most danger, and on the first of December established his head quarters at that place. Here he sounded the alarm of approaching danger; roused the legislature to lend him aid, and prepared with all expedition for the coming foe. Soon was his foresight realised. On the 14th, the British attacked the American flotilla on lake Bozgne, and captured it. On the 16th, Jackson reviewed the militia and harangued them in an eloquent and touching manner.— On the 22d, the enemy were discovered advancing from the swamp and woods, about seven miles below the town; and Jackson, hearing of their approach, resolved to meet them. The attack was commenced on the 23d, about dusk, by the Americans; the battle continued until both parties were thrown into confusion by the darkness of the night; the enemy withdrew from the field of battle about a mile. This action, for boldness of conception, wisdom of

policy and importance of the result, does infinite credit to the American hero.

Skirmishes were kept up between the two armies until the 8th of January, which has been justly styled "*the memorable*," when the enemy moved to the charge so unexpectedly and with so much celerity, that the American soldiers at the out posts, had scarcely time to fly in. The whole plain was one continued glare of lightening from the shower of rockets and blaze of cannon. Two British divisions, headed by Sir Edward Peckenham in person, in the mean time pressed forward. When they had arrived within a short distance of the entrenchment, the Americans discharged a volley of death into their ranks and arrested their progress. Sir Edward fell; generals Gibbs and Keene were wounded and carried off the field, which by this time was strewed with the dead and dying. The enemy, at last convinced that nothing could be accomplished, retreated in disorder and dismay. Their loss, out of 14000, was nearly 8000 ! while that of the Americans was but *thirteen killed* ! ! On the 18th, the British took their final leave, and embarked in their shipping for the West Indies.

Thus triumphed *Gen. Andrew Jackson*, by a wonderful combination of boldness and prudence ; energy and adroitness ; fortitude and *anxious patriotism*. On his return to the city of New-Orleans, he was hailed as its *deliverer* ! The most solemn and lively demonstrations of public respect succeeded each other, until the period of his departure for Nashville. Soon after the annunciation of peace, he retired to his farm, once more to enjoy its rural pleasures.

In January 1818, the general was again called into active service, and after gaining new acknowledgments, and new marks of admiration, again returned to the beloved retirement of his farm.

On the meeting of Congress, he repaired to Washington to explain the transactions of his last expedition, in person, and to defend himself from the imputation of an intention to violate the laws of his country, or the obligations of humanity. This he did in a most able manner, and to the satisfaction of his countrymen, who, upon his journey through some of the states, testified by unceasing plaudits, their gratitude for his usefulness. After the cession of the Floridas, the President appointed him first a commissioner to receive the provinces, and afterwards their governor.

On the first of July 1821, he issued at Pensacola, his proclamation, announcing the possession of the territory, and the authority of the United States. On the 7th Oct. 1821, ill health obliged him to relinquish his office as governor, and to return to Nashville. In the

autumn of 1823, he was elected to the Senate of the United States. Before this election, he was appointed by the President minister plenipotentiary to Mexico ; but he declined the honor.

In person, Gen. Jackson is tall, and remarkably erect and thin.—His features are large ; his eyes dark blue, with a keen and strong glance. His demeanor is gentle and easy : affable and accessible to all ; of great mildness and kindness of disposition.

STANZAS.

[For the Amaranth.

A MOTHER TO HER SLEEPING INFANT.

Sleep on, dear child ; nor let me wake
Such peaceful dreams as thine ;
But gently press thy lips, to take
One kiss, to sweeten mine.

Ah, sorrow ! must thine impress fall
On this fair, polish'd brow !
And must time's furrows fasten here,
Where all is softness now ?

Yes, age, with anxious care, will come,
And leave his gloomy trace ;
Yet never, to thy mother's eyes,
Less fair will beam that face.

Oh no, my child ; when trials rise,
And pain and sorrow come ;
Here rest thy head, upon my breast,
And let it be thy home.

Should foes obstruct thy path, my son,
And changing friendship flee ;
Yet ever constant will prove *one* !
Thy mother it will be.

Boston, Jan. 1829.

A. M. T.

ANTI-MASONIC SERMON,

By "Joel Parker, pastor of the third Presbyterian Church," in
Rochester, N. Y.

SHOULD any one take the trouble of reading this crude offspring of ignorance and rancour ; he will find it to rank high among the puerile and base publications, which have recently and so abundantly been potured forth from the American press, to traduce the character of the Masonic Institution ; and which are disgraceful to the age and libelous upon the morals of the country. He will observe it to belong to that class of sermons, which are written solely for effect, without regard to truth, or the temporal or spiritual good of the community ; and as respects Freemasonry, a feeble effort, replete with falsehoods. We expect to show that, the author has said things which he must have known, when he wrote them, to be *untrue*. He seems to believe that *perjury is no crime*: for if we take his own word for it ; which we might not do in more important matters ; he himself is morally a *perjured man*, and he rejoices in his own iniquity ! Yet he dares pretend to preach the gospel of Jesus Christ ; to tell his followers that, "*a liar shall be cast into the lake that burneth with fire and brimstone !*" Heaven forefend that he may be dealt with according to this doctrine ! He says, "I have for several years been conversant with many of the lodges and chapters of this state ;" and he regards as naught the obligations which he pretends to have taken upon himself (though sacred as the holy scriptures and the genius of man could make them), because they were not administered by a *legal agent*, and a violation of them not punishable by law ! We speak of the obligations which he *pretends* to have taken as a Mason, and which he *acknowledges* to have broken: for the faithful observance of every jot and tittle of which he professes to have called his God to witness; and yet, after having foresworn himself in the most public manner, and betrayed himself to his Maker, he has the daring presumption again to enter the sacred desk and supplicate his Father in Heaven for continued blessings ! A sentence of his own, with a trifling amendment, will serve us so well here that we cannot refrain from giving it. Look upon the evil of *hypocrisy*—"it is a wide spread evil ; it walks in high places ; it is dignified by rank ; it is arrayed in the splendor of wealth, and decked with the finery of fashion ; *it has entered the sanctuary of God, and sat down at the communion table, with the mark of the beast burnt in upon its forehead: it has even entered the sacred desk.*"

Of the peculiar sentiments of any denomination of Christians, it is not our province to speak: doctrinal matters we are content to leave in the hands of professed theologians; yet we are firm friends to religious toleration, to all those sacred privileges guaranteed to us by our inestimable "bill of rights." But from the recorded sentiments of a man, we may often draw a correct outline of his character. This we do in the present case; and we ask no better evidence of the contracted mind of the reverend gentleman, than is furnished by the fact that, he pronounces the Catholic church—which, at least in this country, is respectable, exerts an influence as salutary as any one of its contemporaries, and is entitled to equal privileges—an *oppressive and corrupt hierarchy*! Intelligent Catholics would blush, for the honor of their church, to hear one of their priests utter a sentiment so illiberal, so bigoted as this, against *any* denomination of Christians. But we will not dispute with him on this point. It is enough that we have developed this niggardly propensity of his heart.

The charges he has urged against Freemasonry, are too absurd and ridiculous to require a serious or critical examination: we shall, therefore, pass them by with few remarks. He says, "the signs of the times plainly indicate" that Freemasonry "must be destroyed!" But as this is only indicative of the light in which a deluded fanatic views the 'signs of the times,' it is not entitled to comment. Again, "It appears from Masonic books, that it (Freemasonry), originated in a mechanic's society in the city of London!" The origin of the Institution is a question of minor consideration, if not wholly irrelevant, when discussing its merits; and we should not deem this weak part of his discourse worthy of our attention, were we not inclined to exhibit to our readers a fair example of the limited acquirements of the author, and to present in a clearer light than we otherwise could do, his character as a man of veracity. In a subsequent paragraph, he asserts, "In a Catechism of Masonry, published under the sanction of the Grand Lodge of Pennsylvania and the Grand Lodge of Massachusetts, it is boldly asserted, that 'Masonry teaches the art of finding out *new arts*.'" By this he directly conveys to his hearers the idea that the 'catechism' was *originally* published by the above Grand Lodges; which is not the truth, and we hesitate not to tell him that he *knew* it was not, when he pronounced it. The quotation is made from an ancient manuscript, wrote in the time of Henry VI.—nearly *four hundred years ago*—and first published by the learned John Locke, in 1696. It was discovered by him in the Bodleian library; and he testifies to its being itself a "copy of one

yet more ancient by about 160 years." This the author knew: he could not well have avoided knowing it, if he had been so disposed. Locke's letter and annotations have invariably accompanied every publication of this curious paper; and they are found *together*, in the work to which he refers, as having been published under the sanction of the Grand Lodges of Pennsylvania and Massachusetts. Knowing this much, he also knew that his assertion, "there is no evidence that it (the institution) has existed for one hundred and fifty years," was false and libelous. So much for his veracity!

What he asserts of the origin of the institution, he says "appears from Masonic books." We pronounce this untrue; and until he shows to the contrary, he must rest under an imputation wholly incompatible with the sacred profession to which he is attached.

He further say, "Masonry *pretends* to be a Charitable institution," and concludes by indirectly pronouncing it a '*foul imposture*.' To disprove this base and glaring libel, we need not go beyond the limits of the state wherein he resides. We shall take those Lodges with which he says he has for "several years been conversant."—The late Rev. Dr. Feltus—an eminent divine and good man, of the city of New-York,—in an address delivered by him in Oct. 1827, speaking of the extensive benevolence of the Grand Lodge of that state, says: "In addition to the proceeds of their charity fund, of about seventeen thousand dollars, by the regular receipts of upwards of forty Masonic bodies in the city of New-York, they are enabled to distribute, *annually*, between *seven and eight thousand dollars*, to the widows and orphans, the sick, and the afflicted, and the distressed, and to the decent interment of their dead." Pratt adds, "there are probably five hundred dollars, on an average, devoted to charitable purposes by each of the different subordinate lodges, of which there are upwards of five hundred in the state." Now, let us put this into figures, and see how the aggregate harmonizes with its "*pretended*" charitableness.

Interest on Grand Lodge Fund, \$17000, at 6 per cent.	\$1,020
Receipts from city Lodges, say	7,500
From 500 subordinate Lodges, \$500 each,	250,000
Total,	\$258,520!

And this is "*foul imposture*!"—It is said that Masonic charities are confined to the members of the institution; which, though not true, we will, for the sake of argument, admit. Suppose there to be ten thousand poor families in the state of New-York, who are suffering to the extreme; for these, ten thousand dollars may be obtained by

public munificence and private subscriptions: this gives us *one dollar* for each family. But let the heads of half these families be worthy members of the Masonic fraternity; they become objects of Masonic charity, and are immediately relieved by their brethren, without drawing upon the fund created by public and private donations: we then have *two dollars*, or *twice* what we otherwise should have, for the relief and comfort of those who have no claim on the Institution. What then is the objection worth?

This subject might be continued to a greater length; but it is unnecessary: the objection is too weak and absurd. We might also speak further of the false accusations brought by the author of the Sermon, but they are unworthy of the consideration we have already given them; and if the Rev. Joel Parker ever did belong to the society of Freemasons, which we very much doubt, we thank heaven that we are rid of so weak a member. We had rather have him for our *enemy* than our *friend*: and if there be any more like him, amongst us, we pray that they may "*go and do likewise.*"

MUSIC OF YESTERDAY.

BY MRS. HEMANS.

The chord, the harp's full chord is hushed,
The voice hath died away,
Whence music, like sweet waters, gushed
But yesterday.

The wakening note, the breeze-like swell,
The full o'ersweeping tone,
The sounds that sighed "Farewell! farewell!"
Are gone—all gone.

The love, whose burning spirit passed
With the rich measure's flow,
The grief to which it sunk at last,—
Where are they now?

They are with the scents by Summer's breath
Borne from a rose now shed,
With the words from lips long sealed in death,
For ever fled!

The sea-shell of its native deep

A thrilling moan retains :
 But earth and air no record keep
 Of parted strains.

And all the memories, all the dreams
 They wake in floating by,
 The tender thoughts, th' Elysian gleams—
 Could these too die?

They died!—as on the water's breast
 The ripple melts away,
 When the breeze that stirred it sinks to rest,
 So perished they!

Mysterious in their sudden birth,
 And mournful in their close;
 Passing, and finding not on earth
 Aim or repose.

Whence are they?—like the breath of flowers,
 Why thus to come and go?—
 A long, long journey must be ours,
 Ere this we know!

EMINENT MASONS.

13] EDWARD III.—Masonry flourished in England during the reign of Edward III. who was truly a patron of science and learning.—He applied with indefatigable assiduity to the constitutions of the Order; revised and meliorated the ancient charges, and added several useful regulations to the original code of laws. He patronised the lodges, and appointed five deputies under him to inspect the proceedings of the fraternity; viz. John de Spoulee, who rebuilt St. George's chapel at Windsor, where the Order of the Garter was first instituted, A. D. 1350; William a Wykeham, afterwards bishop of Winchester, who rebuilt the castle of Windsor, at the head of 400 Freemasons, A. D. 1357; Robert a Barnham, who finished St. George's Hall, at the head of 250 Freemasons, with other works in the Castle, A. D. 1375; Henry Yeuele, (called in the old records, the Kings Freemason) who built the Charter-house in London, King's Hall Cambridge, Queensborough Castle, and rebuilt St. Stephen's chapel, Westminster; and Simon Langham, abbot of Westminster, who rebuilt the body of that cathedral as it now stands.

At this period, lodges were numerous, and the communications of the fraternity were held under the protection of the civil magistrate.

An old record of the Society runs thus :

“ In the glorious reign of King Edward III. when lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the lords of the realm, (for most great men were then masons), ordained,

‘ That for the future, at the making or admission of a brother, the constitution and the ancient charges should be read by the Master or Warden.

‘ That such as were to be admitted Master Masons, or masters of work, should be examined whether they be able of cunning to serve their respective lords, as well the lowest as the highest, to the honour and worship of the aforesaid Art, and to the profit of their lords; for they be their lords that employ and pay them for their service and travel.”

The following particulars are also contained in a very old manuscript, of which a copy is said to have been in the possession of Geo. Payne, Esq. Grand Master in 1718.

“ That when the Master and Wardens meet in a lodge, if need be, the sheriff of the county, or the mayor of the city, or alderman of the town, in which the congregation is held, should be made fellow and sociate to the Master in help of him against rebels, and for upbearing the rights of the realm.

‘ That entered prentices, at their making, were charged not to be thieves or thieves maintainers ; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the king of England, and to the realm, and to the lodge.

‘ That, at such congregations it shall be inquired, whether any master or fellow has broke any of the articles agreed to ; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the lodge shall determine against him, that he shall forswear (or renounce) his masonry and shall no more use this craft ; the which if he presume for to do, the sheriff of the county shall prison him, and take all his goods into the kings hands, till his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this Art aforesaid, throughout all the kingdom of England. Amen, so mote it be.”

19] EDWARD VI.—was a patron of the Fraternity. During his minority, his guardian and regent, Edmond Seymour, duke of Som-

erset, undertook the management of the masons, and built Somerset-house in the Strand, London ; which, on his being beheaded, was forfeited to the crown in 1552. John Paynet, bishop of Winchester, then became the patron of the fraternity, and presided over the Lodges until the death of the king in 1553.

MASONIC MEETING,

AT NORTH BRIDGEWATER, MASS.

THE unwarrantable proceedings of the anti-masonic convention, and the increasing anti-masonic violence, which continues to rage through a large section of the United States, is in our view a just subject of animadversion. Looking upon such meetings in the most favorable light, we believe them to be productive of any thing but good. Meetings held with the avowed intention to concert measures, and mature plans, to exclude from offices of trust and profit, any portion of the citizens of the United States, (who may have been eligible to office, since the declaration of American Independence,) we hold to be unconstitutional, subversive of "equal rights," and highly calculated to disturb the public peace and happiness. We cannot precisely define the grand object of these Anti-Masonic meetings ; nor will we undertake to say what may be the result of their frantic proceedings, unless a final check be put to them. But so far as we can judge, we do not hesitate to pronounce the measures they are now pursuing to be extremely pernicious. It is true, they can boast of a few among their numbers of the candid and enlightened, but this can be no excuse why they should be suffered to go on, in their mad career with impunity. The zeal and activity manifested in their frequent assemblies is indeed worthy of a better cause ; and we regret to see so many of the ignorant and unsuspecting drawn into this vortex of fanaticism. The evil is a growing one, and calls for the united efforts of the liberal and enlightened, to crush the rising hydra, so inimical to the public peace and happiness, and the unalienable rights of the free-born sons of Columbia. But to come more immediately to the matter in hand, in what way, we would ask, do the members of the Anti-masonic convention think to effect their designs ? How will they put down Free Masonry, and exclude from offices of trust the members of the masonic fraternity ? we are at a loss to conceive what steps they will attempt

to accomplish such purposes. The constitution, they dare not pretend, renders Free Masons ineligible to office. They cannot be ignorant, that the greatest statesmen, even the first asserters of our Independence, and the patriarchs of the Constitution, many of them belonged to the honorable institution of Free Masonry. Yet they do not hesitate to denounce Free Masonry, as anti-christian, anti-republican, and as subversive of justice and the free institutions of the country. Thus under the sacred names of religion and republican liberty, they baptise their nefarious designs with the secret hope, probably, that they may the more easily influence the minds of the simple and bigoted, and be able, at once to wield the powerful engine of religious fanaticism in their unrighteous struggle against the masonic fraternity. The funds of the masonic institution are represented as immensely great, and it is insinuated that the dangerous influence in political and judicial transactions must necessarily be the consequence. But with little inquiry, they might learn that the income of the institution is principally expended in relieving the wants of their indigent brethren with their families. Is a brother in distress, absent from home, and his country? he never seeks their assistance in vain. The brotherhood are always ready to relieve his wants and restore him to the bosom of his family. Nor can any one reasonably complain that their charity is principally intended to members of their own fraternity. It is morally just that a society, which pays a tax for the mutual relief of their poor and distressed, should confine their charitable donations, to those of their own sect who most stand in need of their assistance, Masons arrogate to themselves no rights, privileges or immunities, which may not be enjoyed by any other citizen of the Union, every man of respectable standing in society may be a mason, and if he is not, it is evident he rather does not wish to be one, or else is not a man of respectable character.

In a meeting, Mr. Editor, lately held in N. Bridgewater, at which a number of the most respectable citizens were present, Capt. N. H. Cross having been appointed chairman, and W. H. Crocker secretary, the preceeding remarks were read and accepted and the following resolutions unanimously adopted.

Resolved, That in the opinion of this meeting, all attempts to exclude free masons, from offices of trust and profit are unconstitutional, and deserve the unqualified reprehension of all wise men and candid republicans.

Resolved, That we consider the meeting held at Dedham on

Thursday last, Jan. 1st, falsely denominated the "People's Convention," as dangerous to liberty, productive of faction, and highly calculated to disturb the peace and good order of society.

Resolved, That we disapprove of the measures adopted by the anti-masonic meeting lately held at Col. E. Southworth's Hall, and calculated to mislead the weak and bigoted, and create an undue excitement against the respectable members of society, denominated Free Masons.

Voted, That the preceding remarks and resolutions be offered to the consideration of the public.

N. H. CROSS, Chairman.

W. H. CROCKER, Secretary.

THE DEAD MOTHER.

[For the Amaranth.

Oh ! weep not for her, life's current is chill,
Her voice of instruction forever is still.
She rests in repose, where wild flowers bloom,
Her spirit immortal is borne to its home.
The eye, that watched o'er her infant, that slept,
And o'er its features, in silence, hath wept,
No more can behold the smile, that endears
And gladens the heart, yet trembling with fears.
Her pathway of flowers, how fragrant they were !
Hope's choicest of treasures, seem'd gath'ring there.
Ah ! in a moment, a moment most gay,
Pleasures, so brilliant, were fading away.
Ah ! little we think, when hopes are in bloom,
How soon the fair flowers may haste to the tomb,
Reckless of future, to present we cling
As if the next hour no changes could bring.
Tho' life be as summer, autumn is near ;
And youth's fairest flowers fall, wither'd and sear.
Earth's pathway of pleasure yields to decay,
And joys, of the present, hasten away.

S. A. T.

MASONIC INTELLIGENCE.

MASONIC MIRROR.

“ *Will the Mirror be revived ?* ”—Is an interrogatory put to us almost every day, by friends at home and abroad: we mean by those friends who patronised it in *deed*, not in *word* only; those who gave us their names as *subscribers*, and discharged their bills as *patrons*. They, and such as *feel* an interest in the prosperity of the Institution, *alone* have a right to make the enquiry; and to them *only* do we address our answer. We have had enough of *nominal* patrons, in all conscience, to satisfy every reasonable desire: we want no more to do with *them*.

It does seem to us, and we believe to a majority of the intelligent and discerning among our brethren, at least so far as we know, that a Masonic *newspaper*, if not essential to the existence, at all events is requisite to the well-being of the Institution. It would do more, if conducted with spirit and energy, to allay the present excitement, and to remove the prejudices existing against us, than could all other means combined. There is a strong current setting against the Institution, and it is every day growing deeper, and wider, and stronger. *Why is this ?*—Because its course is clear, unobstructed: it is permitted to spread its pestilence, with impunity, wherever it can find a valley through which to flow. But it will require no *supernal* agency to turn its course, to drive its corrupted waters into the ocean of oblivion. *Truth is mighty and will prevail*: but its claims *must* be asserted; ay, and *defended* too, or calumny and falsehood will gain the ascendancy.

This cannot be so well, nor so advantageously done, in a *monthly* magazine, as in a *weekly* newspaper. The circulation of the former, is necessarily limited, and its character is of a very different cast: it should be of a *higher order*; it must be adapted to future use, or it loses its value. It is true, and we regret it, that we have often been compelled, for want of a better medium, to introduce matter into the pages of the *Amaranth*, that more properly belonged to the columns of a newspaper. But it is unnecessary for us here to dilate on the importance or urgency of a Masonic paper; it is only necessary for the brethren to look around them and determine this matter for themselves.

None could regret more the necessity of discontinuing the *Mirror*, than the publishers: but circumstances rendered it *imperative*.—They now propose to revive it, under the same title, on condition

that, *one thousand* subscribers can be obtained, *from the Lodges*, in different sections of the country: the *Secretaries*, as agents, becoming responsible for the number of copies subscribed for by members of their respective bodies, at *three dollars a year, payable half-yearly in advance*. The publishers are unwilling to rely on individual subscriptions. There are Lodges enough in this state *alone*, to enable them to commence the work: the number is a little rising *one hundred*; let each subscribe for *ten* copies only, and we have the number required. There are about *two thousand* Lodges in the United States; and shall it be said they, alone, cannot support a Masonic paper? The anti-masonics, who are comparatively few, support from *thirty to forty*; while the Masons have not *one*, efficient and able, to defend their cause! It is true, some of the most respectable and independent of the 'corps editorial,' have favoured us, and occasionally couched the lance in our defence, and fought it manfully. At the head of these, stands the *Bunker-Hill Aurora*, a paper that we take great pleasure in recommending to our brethren.* But they are not *decisively* and *thoroughly* Masonic; they act as a *corps de reserve*, and are efficient and of great service in their place.

The work, if published at all, will be, in point of execution, equal to any other in the country: the size, eight quarto pages.—If the brotherhood think such a paper of consequence, or if they desire it, it is only necessary for one hundred of them, or the Secretaries of one hundred Lodges, to furnish us each with ten subscribers, and say they will be responsible for their prompt payment.

Secretaries, or members, under whose observation this may come, are requested to cause it to be read before their respective Lodges; and to interest themselves in accomplishing the undertaking. The usual commission will be allowed.

NOTE.—What we have said above, has been elicited by the earnest enquiries in relation to the revival of the Mirror; and the proposition is made, with the belief that such a paper is wanted at this time, *more than ever*; and in accordance with the expressed wishes of many of the brethren, that such a one should be commenced. If this be the wish of a majority, they now have an opportunity to

*The Aurora is published at Charlestown once a week, by Wheildon & Raymond. It has recently been enlarged to the size of the city papers; and its editor, Mr. Wheildon, has opened a Masonic department, and declared himself friendly to the institution. This paper, as a whole, is one of the best weekly miscellanies with which we are acquainted, and is deservedly entitled to liberal patronage.

effect the object:—On the contrary, if it be but the wish of a few zealous friends, we have then only lost the room occupied by this article.

One word in relation to the *Amaranth*. This work will be continued. The publishing of a paper will not interfere with it.—They are different: the one is designed for present purposes; the other for present and future use. In fine, the one is a *book*, the other a *newspaper*: the first exclusively Masonic, the latter of a more miscellaneous character.

[Printers with whom we exchange, and others, under whose eye this may fall, are respectfully requested to notice it in their journals.]

Festival of St. John the Evangelist.—The brethren of *Lodges* Nos. 1, 16, and 56, and the Portsmouth Naval Lodge, 100, commemorated the anniversary of that great luminary of their order, *St. John the Evangelist*, on *Saturday* last, by a very handsome *procession*, an *Oration* and a *Dinner*.—The procession moved from the hall on Church street immediately after the installation of the officers for the ensuing year, a little after 10 o'clock, preceded by a fine band of music, to the New Episcopal Church, where the Rev. Brother H. W. DUCACHET, read the morning service and delivered a very neat and appropriate discourse, in which he presented a most impressive sketch of the life and character of that eminent Christian Disciple and practical mason, *St. John*, which could not fail to enhance the estimation in which he was before held by the fraternity. After the services at the Church were over, the procession moved through some of the principal streets and returned to the Lodge.—They then adjourned and met at 3 o'clock, when they partook of a handsome dinner prepared at the Hall. The greatest harmony and fraternal kindness cheered the social Board, and strengthened the ties which bind together the members of this ancient and honorable institution.—*Norfolk, Va. Bea.*

West Bloomfield, N. Y. Jan. 12, 1829.—"It will be gratifying to our friends at a distance, to learn that our masonic edifice, notwithstanding the raging hurricane, is not yet, nor likely to be demolished. It is true that some, whom we have heretofore called brethren, have left us; but we can very well spare them, knowing that they are, generally speaking, either very weak or destitute of almost every good principle."

Dedication.—The dedication of the new *Masonic Hall*, in Surrey, by LYGONIA LODGE, took place on the 23d ult. After which a Procession was formed, by the Brethren, with their wives, and the clergy, which moved to the meeting house, and listened to an excellent and appropriate address, by LEONARD JARVIS, Esq.—in which the Institution of Masonry was ably defended, and the true motives of its opposers clearly exposed. The procession then proceeded to the Inn of Maj. Alfred Langdon, where the Brethren partook of a Dinner. An excellent band of Music accompanied all the ceremonies. Notwithstanding the extremely bad travelling, many from a distance attended,—some twenty-five miles.

The Hall was erected by *Joseph A. Deane*, Esq. and does honor to him, as an enterprising merchant—and credit to the mechanical taste of Mr. *E. L. M. Allen*, master-builder. *East. American.*

CHARITABLE.—Apollo Lodge, at Troy, N. Y. have purchased 100 cords of wood, which they have laid up, in order to deal it out to the meritorious poor, in the rigorous seasons of winter.

[This act of charity is worthy of all praise, and cannot but meet the approbation of the whole community. We wish we could record so honorable and charitable an appropriation from the funds of some of the violent opposers of Masonry, but we are sorry to say we cannot.]—*Prov. Cadet.*

New Chapter.—A new Royal Arch Chapter has been recently established at Pulaski, Tennessee, and on the 22d ult. it was constituted in due form, and its officers installed by Comp. Edmund Dillahunt, who presided and officiated, by virtue of a special deputation.

ELECTIONS.—Officers of Orange Lodge, Orange, Mass. elected Dec. 29, A. L. 5828. Amos Cheney, M.; Zina Goodale, S. W.; Russell Wheeler, J. W.; Nathan Cheney, T.; Benoni Peck, S.; Nathan Cheney, Jr. S. D.; Nathaniel Richardson, J. D.; Jesse G. Wheeler, S. S.; Hiram Joy, J. S.; Rev. Asaph Merriam, Chaplin; Adam Streeter, T.

At a regular meeting of Social Lodge, No. 5, held at Mason's Hall, Augusta, Geo. Dec. 12th A. L. 5828, the following persons were chosen officers to preside over the Lodge the ensuing masonic year.

W. S. Gould, M.; A. J. Miller, S. W.; J. P. Garvin, J. W.; B. F. Kenrick, T.; D. S. Roman, S.; J. Godby, S. D.; O. Reed, T.

The following companions were elected, in July last, officers of Lafayette Chapter, No. 1, St. Francisville, La. for the ensuing year, viz. I. A.

Smith, H. P.; B. Collins, K.; N. W. Pope, S.; J. H. Coulter, C. H.; E. Remondet, P. S.; J. A. Hoyer, R. A. C.; P. Carter, F. Williams, T. Norvel, M. V.; W. Hunstock, T.; C. Cash, S.; R. Colfax, S. and T.

Following are the officers of the several Masonic Institutions of New Haven, Ct. chosen at their last elections, viz.

New Haven Encampment, No. 2.—L. Smith, G. C.; Rev. B. M. Hill, G.; W. H. Jones, C. G.; T. P. Beers, P.; N. Flagg, S. W.; J. Redfield, J. W.; A. R. Street, T.; W. H. Ellis, R.; N. Haywood, S. B.; H. Peck, S. B.; E. G. Storer, W.; D. Higgins, Sentinel.

Franklin Chapter, No. 2.—James C. Parker, H. P.; Naham Flagg, K.; W. H. Ellis, S.; Richard Dodd, Treas.; A. C. Babcock, Sec'y.; J. Redfield, C. H.; E. G. Storer, P. S.; Cyprian Wilcox, R. A. C.; Anson G. Bodwell, M. 3d V.; M. Bassett, M. 2d V.; J. Brinsmaid, M. 1st V.; D. Higgins, Sent.

Hiram Lodge, No. 1.—J. C. Parker, M.; E. G. Storer, S. W.; J. Potter, J. W.; D. Kimberly, T.; Wm. M. Ellis, Sec'y.; Joseph Fairchild, S. D.; A. G. Bodwell, J. D.; D. Higgins, T.

Adelphi Lodge, No. 63 —A. R. Street, M.; H. Peck, S. W.; A. C. Babcock, J. W.; A. Coburn, Tr.; J. Redfield, Sec.; C. Wilcox, S. D.; R. M. Treadway, J. D.; D. Higgins, T.

Officers of Eureka Chapter, No. 22, Oxford, Ct. elected Dec. 17, 1828. David M. Clark, H. P.; Noah Stone, K.; John M. Hart, S.; C. Channey, M. Hatch, C. H.; Rev. W. A. Curtis, P. S.; T. Bradley, R. A. C.; E. Osborn, L. K. Churchill, M. Moody, M. of V.; L. Candee, T.; N. I. Wilcoxson, S.; W. Smith, T.

Officers of Morning Star Lodge, Oxford Ct. elected Dec. 16. John M. Hart M.; David M. Clark S. W.; A. Harger J. W.; Levi Candee Tr.; J. Sterns S.; G. W. Jones T.

Officers of the Grand Lodge of Tennessee.—Wm. E. Kennedy, of Fayetteville, G. M.; Wm. G. Dickinson of Franklin, D. G. M.; G. W. Churchwell of Knoxville, S. G. W.; Sterling H. Lester of Pulaski, J. G. W.; Moses Stevens of Nashville, G. S.; Joseph Norvell of do. G. T.; Rev. W. Peck of Bolivar, G. C.; Daniel Rawlings of Jasper, S. G. D.; John Steele of Clarksville, J. G. D.; James Irwin and Edmund Lanier of Nashville, G. S.; Wm. Arnold of Jackson, G. M.; A. M. M. Upshaw of Pulaski, G. S. B.; John Bell of Gallatin, G. P.; Francis Campbell of Nashville, G. T. [The paper kindly forwarded to us, was so much worn that it was impossible to decypher the names of the officers of the Grand Chapter of Tennessee.]

Grand Lodge of Massachusetts.—On the 27th of Dec. last, the Grand Lodge of Massachusetts was organized for the current year, and the following officers installed.

M. W. John Soley, Esq. Charlestown, G. Master.	
R. W. Rev. J. Bartlett, Marblehead, D. G. Master.	
“ Hon. S. Sprague, Duxbury, S. G. Warden.	
“ A. A. Dame, Boston, S. G. Warden,	
“ J. J. Loring, Esq. Boston, G. Treasurer.	
“ Thomas Power, Esq. Boston, R. G. Secretary.	
“ W. J. Whipple, Esq. Cambridge, C. G. Sec’y.	
“ John P. Bigelow, Esq. Boston, G. Marshal.	
“ Rev. James Sabine, Boston,	} G. Chaplains.
“ “ Benjamin Huntoon, Canton,	
“ “ Samuel Barrett, Boston,	
“ “ Benjamin C. Cutler, Quincy,	
“ “ Jas. Morss, D. D. Newburyport,	
“ “ Henry Hersey, Barnstable,	
“ “ Samuel Osgood, Springfield,	
“ “ Benjamin Willard, Northampton,	} G. Stewards.
“ “ Titus Strong, Greenfield,	
“ “ Benjamin Putnam, Randolph,	
“ James A. Dickson, Boston, S. G. Deacon.	
“ Benj. B. Appleton, Boston, J. G. Deacon.	
“ Mich’l Roulstone, Boston,	} G. Stewards.
“ Daniel Baxter, Jr. Boston,	
“ Elias Haskell, Boston,	
“ David Parker, Boston,	} G. Pursuivants.
“ T. J. Goodwin, Charlestown, G. S. Bearer.	
“ George G. Smith, Boston,	
“ E. W. Metcalf, Esq. Cambridge,	} G. Pursuivants.
District Deputy Grand Masters, viz.	
R. W. Hon. Charles Wells, Boston,	1st District.
“ John Cook, Jr. Esq. Newburyport,	2d do.
“ Jacob H. Loud, Esq. Plymouth,	3d do.
“ Thomas S. Mann, Wrentham,	4th do.
“ Lemuel Shattuck, Concord,	5th do.
“ Otis Hayden, Brookfield,	6th do.
“ H. G. Newcomb, Esq. Greenfield,	7th do.
“ D. N. Dewey, Esq. Williamstown,	8th do.
“ Wm. Hilliard, Esq. Cambridge,	9th do.
“ George Bliss, Jr. Esq. Springfield,	10th do.
“ S. Baker, Esq. Barnstable,	11th do.
“ Rev. William Morse, Nantucket,	12th do.
“ Rev. Luther Hamilton, Taunton,	13th do.

THE AMARANTH.

VOL. I.

FEBRUARY 1829.

NO. XI.

HON. DANIEL D. TOMPKINS.

THIS gentleman is justly ranked among the most eminent Masons of America. He was elected to the office of Grand Master of the Grand Lodge of the state of New-York, on the 25th of July, A. L. 5820 ; and he discharged the important duties of that office, while he continued to hold it, with great fidelity and talent. He was Vice President of the United States under Mr. Monroe ; and as a firm, efficient, and zealous friend to his country, in times of great difficulty and need, he was not excelled. He died in 1825. We subjoin his address, on taking the Chair as Grand Master, and do earnestly recommend it to the attention of all *honest* opposers of Masonry.

BRETHREN:—Aware of my inexperience, of late years, in the transactions of the fraternity, nothing but a confidence that the same courtesy and liberality which induced you to confer on me the office of Grand Master, would be extended to the performance of its duties, could have justified my acceptance of that honor. I shall ever appreciate this instance of your confidence, with the most friendly and lively recollection, not only as an honor of the highest nature, but as a gratifying testimonial of the respect and esteem of men whom it will always be my greatest pleasure to claim as Brethren.

Although it belongs to more proficient brethren than myself, to develop the origin and history of Masonry, and to pronounce its encomium, yet it will not, I hope, be deemed irrelevant, on the present occasion, concisely to review the lofty and noble character which has hitherto distinguished our fraternity, and to indulge in a prospective view of future destinies, and of the benefits that may result from our future operations.

The reflection that this institution is the most ancient of all moral, social, political, literary and benevolent societies, is just cause of pride and satisfaction to every enlightened and candid member.—History produces no parallel of its duration.

Whatever may be the diversity of opinion as to the precise period of its commencement, it seems to be considered by all, that it is at least coeval with the building of Solomon's Temple. What thrones have not been shaken within that space of time! What empires have not forever disappeared from the political horizon!—What moral, literary, or religious tribunals, formed within that interval, have not been broken into fragments, or totally annihilated! Governments, civil and religious, have been instituted and destroyed. Powers and dominions innumerable, have arisen and passed away, without leaving a trace behind. Every thing, but Masonry, seems to have been constantly changing from the remotest periods of history. About the date of the departure of the Romans from Britain, and for a lapse of time afterwards, during the sanguinary conflicts that ensued, Masonry suffered a decline, and then had its only interval of depression. But it was only in the dark age, which preceded the introduction of Christianity, that this noble institution drooped for a time. When the light of Religion had dissipated the prevailing darkness, Masonry was again revived by the countenance and patronage of the great and learned men of the age, and has ever since maintained its pristine vigor and lustre.

It is equally a source of pleasing reflection, in the review of our past operations, that our institution is known and embraced throughout the whole habitable world, and that its votaries find brethren and friends of the same family, wherever choice or destiny may convey them. Among the innumerable characteristics of the craft, it is not the least grateful, that besides the promotion of philanthropy, morality, friendship, benevolence, civilization, and religion, it has always been made subservient to the advancement of literature, and the promotion of the fine arts. It is our boast too, that for ages past, the most illustrious sovereigns, statesmen, divines, and philosophers, of every age and country, have been proud to enrol themselves as brethren of the most benevolent and distinguished institution that man ever formed, and that, notwithstanding the wide diffusion of its mysteries to brethren of all politics, climes, and religions, they have been inviolably withheld from the rest of the world.

These considerations, with others, which the heart and imagination of every member of this worshipful Grand Lodge will easily supply, ought to impress us deeply with the propriety and necessity of devoting ourselves to the preservation of its character and usefulness. To accomplish this desirable object, I shall feel myself authorised to put in requisition the united experience and wisdom of the brethren of this worshipful fraternity.

To preserve friendship, harmony, and social intercourse in the bosom of a lodge, it is desirable, if not indispensable, that mutual respect and esteem should be cherished among its members; and therefore the greatest circumspection ought to be exercised, in relation to the moral and charitable character and disposition of candidates for the mysteries and benefits of the craft. But above all we should scrupulously examine and guard ourselves against the indulgence of sectarian or political feelings within these sacred walls. These have been the bane of all moral, charitable, and literary societies that were ever formed; and it is in vain to hope, that the pillars of our fabric, though of long duration, and firmly established now, will be exempt from the downfall which the same causes have invariably accomplished in other institutions. Here, we are brethren of the same family, endeared by ties that ought never to be broken. Here, the lion and the lamb truly lie down together. The objects we have in view are the same, and concerning them there can be no diversity of opinion or sentiment. Let us then cordially unite our hearts in the accomplishment of the grand work and duty before us, with a single eye to their honourable and full performance; thereby we shall preserve and perpetuate the character and blessings of this venerable and exalted association.

FEBRUARY.

By James Grahame.

The treacherous fowler, in the drifted wreath,
The snare conceals, and strews the husky lure,
Tempting the famished fowls of heaven to light:
They light; the captive strives in vain to fly,
Scattering around, with fluttering wing, the snow.
Amid the untrod snows, oft let me roam
Far up the lonely glen, and mark its change;
The frozen rill's hoarse murmur scarce is heard;
The rocky cleft, the fairy bourne smoothed up,
Repeat no more thy solitary voice.

Now to the icy plain the city swarms.
In giddy circles, whirling variously,
The skater fleetly thrids the mazy throng,
While smaller wights the sliding pastime ply.
Unhappy he, of poverty the child!
Who, barefoot, standing, eyes his merry mates,
And, shivering, weeps, not for the biting cold,
But that he cannot join the slippery sport.

Trust not incautiously the smooth expanse ;
For oft a treacherous thaw, ere yet perceived,
Saps by degrees the solid-seeming mass:
At last the long piled mountain snows dissolve,
Bursting the roaring river's brittle bonds ;
The shattered fragments down the cataract shoot,
And, sinking in the boiling deep below,
At distance re-appear, then sweep along
Marking their height upon the half sunk trees.

No more the ploughman hurls the sounding quoit ;
The loosened glebe demands the rusted share.
And slow the toiling team plods o'er the field.
But oft, ere half the winding task be done,
Returning frost again usurps the year,
Fixing the ploughshare in the unfinished fur ;
And still, at times, the flaky shower descends,
Whitening the plain, save where the wheaten blade,
Peering, uplifts its green and hardy head,
As if just springing from a soil of snow.

While yet the night is long, and drear, and chill,
Soon as the slanting sun has sunk from view,
The sounding anvil cheerily invites
The weary hind to leave his twinkling fire,
And bask himself before the furnace glare ;
Where, blest with unbought mirth, the rustic ring,
Their faces tinted by the yellow blaze,
Beguile the hours, nor envy rooms of state.

ANTI-MASONRY.

"Nimium, altercando veretas amittitur."

Such is the contexture of the human mind, that in excessive altercations man forgets himself and his subject. Man is formed to act, not from the incoherent emotions of passion, but from the cool and deliberate dictates of judgment—judgment, which regards not only what is lawful, but what is expedient. The well informed and judicious man will not be hurried or precipitate in his conclusions. Whatever he does, whatever he believes, he designs 'for the public good.'

In the late political contests which have agitated the very heart of our republic, there are those, whose republicanism has never been

doubted, who, shocked at the indiscretion of office-seeking demagogues, have prudently stepped aside, to wait in silent patience the operations of time.

The anti-masonic excitement, which has been going the rounds, and has finally made its appearance in our once peaceful and happy town, might be met in the same way. The writer has always been of the opinion, that such violent commotions, left alone, will die of themselves—like the turbulent waves which dashing unrestrained upon the shore, lose their force and roll back of their own accord. Such is his present belief. He would not have troubled the public with either his thoughts or his wishes, was he conscious that the suppression of Masonic principles, was the *only* object of the leaders of anti-masonry. But taking into view the measures resorted to by them, both to gain disciples, and to secure the aid of presses, with many other particulars, I must confess, I stand in doubt of them. I believe there are at least *three* objects the leaders of this excitement have in view, besides the suppression of Masonry.

It is one of the greatest *money-making* schemes ever got up by designing men. Aware of the influence of popular excitement, such men raise and turn them to their interests. They seek men, who if they have any definite sentiment, will sacrifice it, if by such a course, they can secure some greater earthly emolument. These are the men who secede from Masonry; and they would secede from any other principle, national or religious, if they could but gain more money. These men are distinguished frequently by Rev. Esq. and the like, (epithets, to which they are strangers at home,) are spoken of as great and good men; the same, who, prior to their recantations, themselves being judges, were 'foolish and wicked.' These, and similar accounts, equally erroneous and exaggerated, are hurried from paper to paper, losing nothing on the way. The people are advertised of the new *secret* to be divulged by the next paper, this gives extensive circulation to them, they are sought and read with avidity by those 'who like to hear and tell some new thing.' Many of these men care as little about Masonry as they do about the image which the Ephesians supposed fell down from Jupiter. They would as soon declare favorably as otherwise of the order, provided they could make as much money by it.

Now if people are disposed to pay their money for, and spend their time in perusing these publications, certainly no one will in the least object. They obtain one thing and do another. They perhaps obtain a transient satisfaction in finding out something marvellous; and they do pay the printer or publisher extremely well for his labor.

This excitement has been used, especially in the State where it originated, as a powerful political engine.

Men, who have long been struggling to emancipate themselves from the fetters which their profound ignorance and untoward ambition have led a just and discerning public to fasten on them, have been and are now endeavoring to work themselves into public favor and notice by the stratagem of Anti-Masonry. In proof of this, just notice, 'The anti-masonic republican party,' and observe the leaders of that party.

Happy should I be, could I believe that money and political intrigue, were the only objects of another class engaged in this affair.

We are not destitute of men, who maintain a great hostility to the *religion of the bible*. They have been silent, not from principle, but from pure necessity. The waste places of Zion have been too faithfully guarded to admit of their intrusion. They have only occasionally struck against the holy battlements of the house of God; but finding the sentinels awake and at their post, they have retired and hid themselves. Though they have been foiled, they are not discouraged. Like lions, who are more enraged by repeated repulses, they have sallied fourth direct against the church of Christ. Aware that the surest way to destroy a system is to attack it through the agency of its professed advocates, they have watched the opportunity—have sharpened and placed their well-poised lance in the hands of christians, calling on them to strike their fellow christians. If this attack was made by these 'opposers of the faith' in person, they would be met and vanquished. But they lie in ambush, seek members of religious societies, surround them with anti-masonic publications, and accounts as false as they are miraculous; charge them to have no fellowship with avowed masons, be they good or bad men, be they fathers, friends or brothers; they force them on to disturb the peace of brethren 'bought by the blood of Christ;' and when they have accomplished their dark designs on 'the fellowship of the saints,' they, perched on the hills of their iniquity, in demoniac triumph, profanely laugh at the divisions they have effected among christians. O, my God, when will thy children learn to be wise! When will they understand the wiles of this adversary! Alas! 'How are the mighty fallen!' O, 'tell it not in Gath, publish it not in the streets of Askalon; lest the daughters of the Philistines rejoice, and the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings, for the shield of the mighty is vilely cast away!'

If the present unprecedented excitement was kept by itself, and not pushed into families and societies, and the sanctuary of the Lord made the theatre of religious death, where ministers and people are sundered and spiritual intercourse interrupted, I should have less reason to doubt the good motive of the leaders of anti-masonry.

We are under no necessity of sending a delegate to Batavia to ascertain which is most to be dreaded in its consequences, Masonry or Anti-Masonry. No, we need only stand forth a moment in any of our public places, and if we will, we can be convinced. The people are candidly called upon to examine for themselves, which of the two parties carry in their course the most determined opposition to the well-being of our community. If it be Masonry, let it go down. If it be Anti-Masonry, is there not energy and philanthropy enough among us to make exertions to abate its fury, that it may die an easy death? The pitch to which Anti-Masons have arrived is truly astonishing. Are you asked to give a reason for your masonic faith? Ere you can reply, it is cried, 'away with him, away with him,' he is a Mason, 'and not fit to live.' Do you ask for a small space in a public paper to speak for yourself? it may, and it may not be allowed you. How then is the subject to be canvassed? Certainly not in this way, if we would come to the whole truth of the matter. By thus managing the subject, very many are innocently brought to be the enemies of the order alluded to; innocently, I say, because all the knowledge they have of masonry has been obtained from its enemies, and inimical publications. They have formed no opinion but from the testimony of those, who, if they know any good of the institution, are careful to conceal it.

Suppose we were to judge of the competency of J. Q. Adams to discharge the important duties to which he has been called by his country, only by the representations made by the advocates of A. Jackson; how near the truth should we come? Equally as near, as we can on the subject of Masonry, by Anti-Masonic publications. The fact is, the case has been heard only on one side. Give Masons as fair a chance in our papers as our opponents, and then let the public judge. Let the world look at the character and conduct of each, and decide accordingly. From such a tribunal we ask no appeal.

GIMMEL.

New Bedford, Jan. 20, 1829.

LETTER TO A FRIEND.

[Our readers will probably be gratified with the following communication, from an esteemed friend of the Order.]

SIR,—After balancing, for some time, between indecision and determination, whether it were better to address you, in seriousness or satire ; or whether best to notice your assumptive proceedings, in the late anti-masonic convention, or pass them altogether as unworthy of remark ; we at last conclude, that a gentleman, advanced in years, and of so much known assiduity and respectability, (although a *figurante* in the late imposing events which arrest our surprise,) deserves a moment's respectful consideration.

You must be well aware, sir, that you are specially implicated, in the transactions to which we allude, in a most unwarrantable departure from honest views, fair conclusions, and an honorable integrity of disposition.

Do you pretend that the altars of the Craft are erected to the unknown God, and that they worship with strange fire ? that their rights are revolting, their works “a pestilence walking in darkness,” and “all *secrecy* the mystery of iniquity ?” Who made you, sir, the judge to determine this case, or the apostle to condemn and denounce this imaginative idolatry ? Come and learn their theological tenets and ethics, and you would soon become as wise as the ambassadors of Queen Elizabeth, who reported to her majesty—“there was nothing to fear from a set of men, associated as brethren, whose life and conversation were in the reverence of God, and according to the rules of equity and justice, and that of all the societies throughout the British realm, there were none more circumspect, humane, diligent, moral and religious.” Is there any dereliction in their descendants from this noble example ?

Is the profession, in your view, sir, “the deepest hypocrisy and most deplorable heresy ?”—think you, a “well grounded alarm” pervades all society, threatening the subversion of liberty, &c. ?—What, sir, the profession of moral principles and beneficent alleviations ; generous fellowship and social happiness, so base ! Why, this is putting light for darkness, and darkness for light ; wilfully erring in judgment, and foolishly “prating without knowledge.”—Who can believe the report ; who can trust such malevolent prejudice ; who can confide in such false and perverted statements ?

“O! judgment, thou art fled to brutish beasts,

“And men have lost their reason.”

It cannot be thought for a moment, that our honored friend is an initiated regular mason: no—it is impossible—he disavows it, he holds it in scorn; he sits in triumphal mockery over it; he dooms it to everlasting infamy! No—however unwisely fallen into transgression, he cannot act so unworthy of himself; he must be free from the perjuring sin and guilt of seceding from masonic obligations. Were he a Freemason, he would know the profession better, and of course be altogether exempt from such inexcusable errors and reprehensible mistakes. The respectable lodge in his own neighbourhood, as all those of the metropolis and its extended environs, would, by their exemplary virtues and fair records of all transactions, while they reprove and admonish the defamer, convince and convict him of the most absurd inconsistency.

This struggle against TRUTH—this violent and wanton vehemence against all traditional and historical FACT, is beating the air most boisterously, we must acknowledge; (much like the gladiators and wrestlers of the *Arena*, in challenging-pretensions of prowess—bold champions among their own shadows!) But who made you, thou man of zeal, and your *erratic* confederates, in a house of worship, (too much like Cataline and his associate conspirators in the senate house, plotting the destruction of the republic,) who made you a tribunal to decree maledictions and an irreversible judgment against the wisest and best of men? or who constituted you, my lord-ascendant, umpire against the decisions and sanctions of the world? What marvellous presumption and self-conceit! The poet must have had some such obtrusive arrogance, of perhaps some querulous old gentleman in view, when he penned the terse couplet,

“Sole judge of truth—in endless error hurl’d,

“The glory, jest and riddle of the world.”

No, sir, with all your boastings and bustle, it is assuredly evident, you are no mason,—and though we cite the adage,

“*Nemo omnibus horis sapit*,”

yet we are good naturedly disposed to allow, you must become *wiser*, (as Quixotic valiant) by experience, than to become *degenerate*, or *perverse*,—even in dotage. Well, sir, we will then take you, as a citizen of the world—free to think and act—amenable only to the regulations of society and the laws of the country. Who, then, are you, sir, to assume it upon yourself to calumniate, denounce, and daringly execrate, a well-ordered brotherhood of architects and artists and benefactors, existing in regular and continued associations, according to all tradition and history, since the

days of King Solomon ; and even now, are spread, with the arts and sciences, civilization and its improvements, over the habitable globe ? And who, let us ask, are those delegated redoubtables, who, in the fervor of excitement, at the expense of time and money, and with maddening zeal, spur on to the motley meeting, to render their clanish deeds and ambiguous doings formidable and terrific ! Who are those wise-acres, your counsellors and accomplices, from whom there is no appeal ; who are so highly gifted as by intuition to understand what they know nothing about ? for, if they know, they belie their own consciences, and if absolutely ignorant, they belie their own pretensions. We say, who art thou, and who are those, that, after partaking their wonted “ refreshments,” meet and pass resolutions of denunciation, reproach and scandal, against a body of men, including all classes of respectability, from the humblest christian to the mightiest monarch on his throne, the latchet of whose shoes, in comparative estimation, they are not worthy to unloose ? Let them stand forth, from the Albanese aspirant to the merest renegade of inquisitiveness, and parade themselves through the columns of a *Free Press*, or the furnace of excitement, “ seven times heated”—all your efforts, sir, must appear to the calm and considerate, the sensible and judicious, but vain-glorious, unavailing and contemptible !

“ *Parturient montes, nascitur ridiculus mus.*”

Be admonished by one greater than you all, in the deserved reproof—“ O foolish Galatians, who hath bewitched you ?”

Besides, sir, you claim rights and privileges, and you are an honorable man ; are you not willing to allow the same to your fellow citizens ? must they be stretched and lopped on *Procrustes*’ bed, and yield all their hopes and interests “ at one fell swoop” ? must they relinquish all *their* claims and privileges, franchise and freedom, at your bidding ? must they all be crushed under your colossal strides, be trampled in the dust, and shrink and shrivel to annihilation, beneath the frowns of your angry wrath, or behind the cumbrous shadowings of your gigantic presumption ? Sir, why then resolve to destroy—nay, to the utmost—all of you, to *exert* yourselves to destroy the Institution of Freemasonry, and break up their happy fellowship ? are you envious of the good they do, to usurp the diadem or pluck the laurel wreath from off *their* brow, and put it on your own, as far more worthy of the glory ? or invidious, to pelt the ample and luxuriant tree, to plunder it of its fairest fruits ? Or do you think the whole superstructure bad, because there are some “ spots in their feasts of charity ?”—where *that* oc-

curs, though "more in sorrow than in anger," *they* regret it, sir, much more than you. Or because some unleavened cakes are among the shew-bread of the sanctuary, is it therefore all dough, and worthless? No, sir, blockheads are often known to mingle and crowd in, with wise and reverend heads, to seize on benefits often awarded to those, who may peradventure be safely sheltered under the covert of *their* high reputation; casualties unavoidable in a world of such variety. Are the masons themselves dissatisfied with their institution, or teachings, or lodge meetings? Why, then, need you, sir, or any of you, be offended, who are no part of their household; share none of their burthens; pay none of their expenses? Are you sincerely anxious to extinguish their mystic *lights*, or reduce their splendor? Why? Because "*the light shineth in darkness, and the darkness comprehendeth it not*"? You had better let them alone, sir—they furnish you at least with one good example, i. e., they mind their own business. We earnestly recommend it, sir—let them alone. If their cause is good, how impotent are you! if not, "it must surely come to naught." If their cause is righteous; if they work and walk in their integrity, with "a conscience void of offence;" if they aim to do, in morals, friendship, fidelity, humility, charity, vigilance and *truth*, what is praiseworthy among their fellows, and well pleasing to the Supreme Judge—as for ages past, so for interminable ages to come—it will prosper and endure; and your futile resolves will of themselves "answer a fool according to his folly." If, on the contrary, their system is in default—defective in any or all its material *points of fellowship*—a Juggernaut of idolatrous worship—an *ignis fatuus*, to lead the blind or curious astray—or "a broken reed at best, or spear to pierce the heart"—or a scheme of fraud and imposition upon the world, or the "harlot mystery, *Babylon*," itself—it needs no resolves of yours, sir, to combat the mammoth monster, to tame the ferocious brute, or effigy the painted lion (whichever you please to call it)—its own demerits are sufficient for its *dissolution*. Without an appeal to the successive generations of men for thirty centuries past, who were probably as good judges as your magnanimous SELF, of the rights and wrongs of persons and things—this "airy nothing," this gorgeous castle of ice and glitter and phantasm, this whole "*hierophantical*" superstructure of tinsel and trifle, though Olympus high; without any officious interference of yours, or the fugitives, or fanatics,—would sink into insignificance of itself; or, ages before you were cradled, would have gradually settled down into oblivion!

It would be your best policy, sir, not to meddle with the Craft,

unadvisedly. They best know their own affairs. Or go to their "School of Virtue," if you seek correct information, to be less vain, and to become more truly wise. Their *ark of testimony* contains the manna of wisdom for the worthy, and has a rod of correction for the profane; their *temple*, durable as the pyramids, holds the tables of the law, with the hieroglyphics of nature, and with the altar and incense of their devotion, displays the *plumb, square and level*, of most singular and equitable observances. Beware of useless mistakes, and we pray you, sir, commit no further indiscretion. You say, some of your frenzied novitiates and dotards, and many abroad of the conspiracy, are *seceders* from masonry; and you first *absolve* them from all violations of the sanctity of an oath, and then *resolve* that this outrage upon Moral Principle, this infidelity and criminality in friendship, is most commendable,—themselves all honorable men! Indeed!—Can your absolvings or resolvings change an Ethiop to a fair complexion, villany to purity, baseness to innocence, or demoniac blackness to angelic brightness! Answer it, ye gasconading men of Gotham.

Prithee, sir, by your Resolves, have we the assurance that all the obligations and penalties of masonry are most awful? Are not all oaths, under whatever penalties, *awful*, and especially and morally binding on the parties in the covenant? But in the same resolve will you tell us, that the seceders, deepest in the violation of their engagements, the most abandoned from the order, worthless in it, or exterminated by it, and the most hardened, bold and incorrigible in their perfidy, are the most to be honored, and "most honorable" men? Sir, you may commiserate the martyr, or caress the Mrs. —martyr; call titles "baubles," and funded stocks "suspicious," make speeches long as the Appian Way, and write essays of "pith and moment" to mustered conventions; nay, with the honey in your mouth, may scoff at "refreshments"; and boasting some peculiar creed, may curse your neighbor's offending excellence of character. But, sir, we must be bleached in *ink*, or bronzed in solutions of *aqua fortis*, before we can believe that the demoralizing effects of falsehood and perjury are blameless—or that reprobates of any description, are RESPECTABLE.

Yours, &c.*

* This article originally appeared in the Bunker-Hill Aurora, under the signature of "Plus Ultra," but has since been revised and adapted, so far as practicable, to the pages of the Amaranth.

[For the Amaranth.

MASONIC ODE.

Tune, *Bruce's Address.*

Friends of charity and truth,
Virtue's friends, in age and youth,
In love draw near, in candor hear
A true Masonic creed.

Let no discordant passion stir,
Nor prejudice, with truth at war,
The picture mar, which I shall draw,
Of Israelites indeed.

Lo, the band, in order bright,
Arrayed in mystic robes of light,
Like friends and brothers firm unite,
In bonds which nought divides:

Combined in unity and love,
In peace and harmony they move,
And hope to join that Lodge above,
Where God himself presides.

The Holy Bible is their Chart ;
The Square of virtue rules the heart ;
The Compass circumscribes with art,
And limits their desires.

The Lamb to purity 'll incite ;
The Plumb reminds to walk upright ;
The Level postrates pride and might,
Humility inspires.

The ills with which their lives abound,
The blessings, too, which life surround,
The Heavenly House, to which they're bound,
And ever kept in view.

And thus they're weened from worldly charms,
Induced to seek a Saviour's arms,
To welcome death, without alarms,
To bid the world adieu.

Faith and Hope and Charity
Are steps, which lead them, Lord, to thee ;
But Charity, of all the three,
Is greatest, most divine:

For Faith is ever lost in sight ;
Fruition will our hopes requite ;
But Charity, with lustre bright,
Through endless ages shine.

Benevolence and love to all,
Relief, if suff'ring merit call,
And Truth, most sacred of them all,
Are tenets they profess:

While Temp'rance, Justice, Fortitude,
(Appropriate virtues of the good,)
They'd never from their lives exclude,
But ever would possess.

Their love is not confined to place,
Embraces all the human race,
Whome'er masonic virtues grace,
If peasant or a peer;

Whate'er his nation, color, birth,
Or rank among the sons of earth,
If he possess this pearl of worth,
He finds a Brother here.

Ask the sick, 'who comfort sends ?'
Ask the widow, 'who befriends ?'
The helpless orphan, 'who extends
The hand of kind relief ?'

'The Mason,' all in concert cry ;
'The Mason hears the widow's sigh,
The Mason dries the orphan's eye,
And soothes the pangs of grief.'

'Tis theirs, to help the suff'ring poor ;
'Tis theirs, to ope the prison door ;
'Tis theirs, in broken hearts, to pour
The balm of sympathy.

Yes, sympathy and love are theirs,
In scenes of joy, in scenes of tears,
And every cordial, kindness bears,
For frail humanity.

Then hail, thou mystic, glorious art,
Enlight'ner of the human heart,
Thy gentlest influence now impart,
And tune our hearts to love.

May Faith and Truth and Friendship sweet,
In virtue guide our willing feet,
That we may all accepted, meet
In that Grand Lodge above.

&c.

REFLECTIONS,

On the doings of the Anti-Masonic Meeting at Dedham, Mass.

January 1, 1829, in relation to their effects on civil rights.

I have no connexion whatever with Freemasonry: It is not my present business either to condemn or approve it ; but justice compels me to say, that in the neighborhood of this meeting, Freemasons though few in number, are respectable in character, and that many of them are intelligent and valuable citizens. Never before this meeting did I hear that they were even suspected of any improper interference in any judicial or political matter. When therefore, we saw strangers assemble at Dedham, to impeach men of such character and standing among us, for being members of a wicked and dangerous society, it excited painful emotions, and produced the enquiry in the minds of candid men, is this the best mode of reforming abuses, either real or supposed? Is it congenial to the principles of a free government, which tolerates a free press and free enquiry, to make use of the means employed by this meeting?

From the doings of this meeting it appears to have been the design to draw up an indictment against the entire institution of Freemasonry, containing many severe but vague charges: an institution which has existed for ages in almost every civilized country, and enrolls in its list of members and patrons, the greatest names both in our own and foreign countries. This meeting in one essential feature, differed from all others ever before held in this part of the Commonwealth, and is strongly indicative of that change of character which our revolutionary patriots predicted, and which caused them to provide as they did in our Declaration of Rights, that a frequent recurrence to the fundamental principles of the Constitution is necessary.

The people have a right, in a peaceable and orderly manner, to assemble, to deliberate, resolve and act, on all those subjects over which government has jurisdiction ; and this has been frequently

done both in open meetings, and in secret caucuses. But this Anti-Masonic meeting interfered in matters not under the control of legitimate government; it met not to petition or remonstrate to the legislative body. Its pretended design was a reformation of speculative errors. It interfered in matters of taste, in questions involving nice metaphysical and moral distinctions; it even dictated by menacing resolves, how individuals should act, in cases where their own consciences alone must decide. It attempted to effect by the force of popular meetings and party combinations, by accusatory and threatening resolutions, by exciting public odium and personal ill will, that which should alone be done by a free press and free inquiry. It abandoned the American principles of government which limit all just authority to overt acts. It disregarded the republican maxim, that error may be safely tolerated, where truth is left free to combat it. It undertook to punish by all the means in its power those errors, which, if they be errors at all, are mental, secret and speculative. It adopted the doctrine of all persecuting governments. That Pope, who condemned Galileo as guilty of a dangerous and wicked heresy, for illustrating and supporting the true doctrine of the Solar System acted on the same principle as the Anti-Masonic meeting. The Pope employed the dungeon as the proper means to reform the error: and the meeting used another mode of punishment, which to freemen and to a liberal mind, is as great and oppressive, and equally odious.

The 12th article in the declaration of rights provides that, no subject shall be despoiled of his privileges, put out of the protection of law unless by the decision of his peers, and until he has had an opportunity to produce all proof favorable to him, meet the witnesses against him face to face, and be heard by himself or counsel. Yet this meeting in violation as I think of this sacred principle, impeached, condemned, and punished by all the means in its power, the members of the Masonic Fraternity, when they had no opportunity to make their defence.

Again, it is asserted in the constitution that all *ex post facto* laws are unjust, oppressive and inconsistent with the principles of a free government: yet if the resolves of this meeting have any design or effect, it is to declare, that being a member of the masonic fraternities at the present time, is a wicked and dangerous thing; whereas in times previous, when these same persons joined in their society, it was innocent, nay even by the members themselves deemed meritorious.

The constitution likewise declares, that no subject shall be obliged

to accuse or furnish evidence against himself. In violation of this principle of natural justice, the Anti-Masonic meeting resolved, that any minister of the gospel who had been unwarily caught in the toils of Freemasonry, ought to absolve himself from all connexion with it. In other words, now, when he is threatened with popular indignation, he must come forth and declare that he has long been a member of a wicked and dangerous society, and a party to their crimes. To this outrage on the rights of conscience he may well exclaim: Who gave thee a right, oh vain man! with thy threatenings to obtrude thyself into this affair between my conscience and my God. Hast thou some patent from the high throne, to dictate in this matter: which reason and the constitution declare, never yet rightfully belonged to any Pope, Inquisition, Synod, or earthly tribunal?

It is obvious that this Anti-masonic association intend to effect their reformation, by withholding their patronage and suffrages from those whom they publicly accuse, which is no less than the whole masonic fraternity: thus involving the innocent with the guilty. How different is this spirit with the 9th article of the declaration of rights, which says that all elections ought to be free, and all the inhabitants having such qualifications as they shall establish, have an equal right to elect officers and to be elected for public employments.

Thus do we see, how cautiously the constitution guarded against injustice and oppression from popular excitement. If we depart then from these great land marks which define and limit the equal rights of man, to what excesses may we not go? Have not Parisian mobs, and Catholic associations and clubs of orangemen; have not those numerous bodies of reformers, who from the time they acted under lord George Gordon, in burning the city of London, to the meeting of 100,000 who lately assembled on Penenden Heath, done enough to frighten us out of these anti-republican and unnecessary meetings! If the community sanction this precedent, where shall we stop? Why may not hostile sects in religion meet, and in the same manner denounce each other for entertaining dangerous and impious opinions?—*Boston Pat.*

DEDHAM.

CITIZENS' MEETING,

HELD AT BROOKLYN, CONNECTICUT,

To take into consideration the subject of Masonry and Anti-Masonry.

At a meeting of some of the inhabitants of Brooklyn, and the vicinity, who are neither masons nor are pledged to support anti-masonry, called for the purpose of taking into consideration the subject on which the late anti-masonic convention was convened in said town, *Nathan Witter*, Esq. was called to the chair, and *Capt. Edwin Tyler*, chosen Secretary. The object of the meeting having been stated, and the subject discussed, a committee was appointed to draft an address and resolutions expressive of the views and feelings of the meeting. At an adjourned meeting, the following address was reported, adopted, and ordered to be published.

ADDRESS.

UNDER a government purely Republican, it is not only the right but the duty of all good citizens to observe all passing events which may possibly affect their rights or endanger their liberties.—The public welfare requires that a vigilant and thorough investigation be made of every extraordinary occurrence, and the most judicious measures adopted to counteract any deleterious effects that may be threatened. The right and duty also extends to the people in their primary assemblies, to investigate the motives and tendency of every important movement which agitates the public mind, and to avail themselves of such means as in their judgment are best calculated to arrest the progress of any undue popular excitement. Nothing, in our opinion, is more dangerous to the institutions of our country, or destructive of good order in society, than sudden excitements, and inflammatory addresses directed to the passions of men.

It has been with astonishment and regret that we have lately heard the denunciations and invectives pronounced by strangers to us, against a society in which is associated a large portion of the population of the country, among whom are some of our friends and neighbors, who we know have heretofore sustained fair characters, and been considered among our worthiest citizens.

Having heard of the abduction of *William Morgan*, we were not surprised, that under the circumstances, his friends and those within the neighborhood should strongly suspect, that the perpetrators of that horrid deed, and most violent outrage, not only upon the rights and feelings of the sufferers, but upon community, acted with

the approbation of masons in that vicinity. But that this act of a few vile desperadoes should be charged upon all masons throughout the country—that it should be considered a just cause of declaring a war of extermination against the whole institution, is extraordinary. Yet this has been done, and in addresses most intemperate, the public have been exhorted to withhold from the fraternity all civil privileges. Attempts have been made also to sow the seeds of distrust and division, by reviling our courts of justice, and by requiring churches to withdraw Christian fellowship from those who are connected with the masonic order.

We are not the apologists or defenders of masons, for we have full confidence that public opinion, when regulated by reason and candor, and founded on correct information, will insure equal privileges to all classes of the community. We believe there is virtue enough in our government to punish crime in whatever shape it may be committed, or by whatever combination of men it may be countenanced. We know nothing of masonry, except what we gather from the books they have published to the world. From these we learn that it is of great antiquity ; that its obligations are such as to ameliorate the condition of the human race, and from the characters of the many eminent men who have belonged to the fraternity, we have an evidence not easily discredited, that these representations are true, and “that the principles of the institution cannot be dishonorable, or of immoral or dangerous tendency.”—We do not believe that Washington, Franklin, Lafayette, Jefferson, Hancock, Warren, Putnam, and [S.] Adams, (who, we are informed, were all masons) whose physical and moral energies, wielded and guided the destinies of the Republic, and some of whom fought and bled for the liberties of the people, were so weak as to support an institution of so dangerous and blasphemous a character as this has been represented. Nor do we believe that their fears of the combined powers of masonry would have prevented them from denouncing that which they knew to be so infamous.

The proof brought to support the position that masonry is “dangerous to the civil institutions of our country, and contrary to the laws of God,” is the assertions of some seceding masons, (who appear before us in questionable characters, according to their own statements,) backed by “Morgan’s illustration of masonry,” which they assert to be true. This then is the text book from which they wish us to form our opinions of masonic principles ; were we to place any confidence in this work, it would contradict their assertions, and destroy their veracity. Take Masonry as Morgan has defined

it, after clearing away the rubbish of ceremony and pageantry, which are calculated to have an imposing effect upon the mind of the new member, and divest the obligations of some interpolations and alterations, which are evidently contrary to the spirit and letter of every other part of the book,¹ and we find nothing but humanity, brotherly love, and morality inculcated throughout—and this we believe to be the sum total of masonry at the present day. Whatever views its founders might have had, whatever might have been its claims in former ages, it now appears to be resolved into this—and in proof we quote the words of that book, [Morgan's] which says, "We come to lay before the world the claims of an institution which has been sanctioned by ages, venerated for wisdom, and exalted for light; but strip it of its borrowed trappings, and it is a mere nothing, a toy not now worthy the notice of a child to sport with." We say then, that if these assertions be true, the anti-masonic excitement can be nothing but the effect of the writhings of a few disaffected individuals, who endeavour to make this inoffensive institution an instrument to accomplish sinister or political purposes.²

The impropriety and wickedness of the oaths, said to be taken by masons, we leave for them to settle between their consciences and their God, and while we agree with Morgan's book, that they "carry the strongest internal evidence of the semi-barbarity³ that prevailed at the time of the institution of the order," we can also say in the language of that book, "that the day, we trust will never arrive here, when ranks in masonry will be stepping stones to places of dignity and power—when this institution will be a machine to press down the free-born spirits of men:⁴ That masons have assisted each other to civil or religious preferments, is not proved by facts within our knowledge;⁵—and the aspersions upon our courts of justice, which are made by asserting that masonic intrigues corrupt their decisions, are too foul to be countenanced for a moment, and wholly disproved by the experience of every observer. Having these views, we would recommend to every good citizen, that while he despises the ludicrous [?] forms and useless titles of ma-

1. And which have no more to do with the fraternity, than with any other society under heaven.—Ed.

2. True, every word true.

3. Join us, and our word for it, you will think differently.

4. To this we respond a hearty amen:—there is no danger.

5. Nor can it be proved. Politics never entered the door of a lodge; no man dare attempt to introduce it there.

sonry, to disregard the incentives held out by men, whose conduct is a piece with that fierce and violent spirit of religious persecution which has been the disgrace of human nature in all ages.

Of the character of those persons who have recently been among us and assumed the direction of the storm, we should regret to say as much as we believe would be justifiable 6—of their motives we can know nothing, but must strongly suspect a tree which can produce so bitter fruit. We lament that men who profess to teach the mild and charitable principles of the gospel, should so far depart from those principles, as to be instrumental in engendering, in churches and societies, those feelings of malice and hatred which should never find a place in the bosom of the christian.⁷ We would urge upon our fellow-citizens, to read and examine for themselves impartially. Let masonry stand or fall by its own merits, but let us rather judge from facts within our own knowledge, and the lives and testimony of those whom we know, than from the statements of strangers. We feel strongly impressed with the conviction, that the peace and good order of Society, and the rights of a large body of unoffending citizens, are endangered by the inflammatory addresses and extraordinary measures which are attempted to be enforced by the anti-masons, and are fully satisfied that more danger is to be apprehended to our civil and social relations, from the oppressive and exclusive spirit which they are endeavoring to engender, than can possibly arise from the institution of masonry.—We do not mean that masonry should not be examined; let it be investigated with fairness and candor,⁸ but we would protest against making an institution, which we must still consider in itself inoffensive, a barrier to civil preferment, or a stumbling block to christians. We would therefore request those who feel an interest on this subject, to co-operate with us, and use their influence to calm a storm which threatens such fearful consequences.

A corresponding committee, consisting of eight persons, was appointed, after the above address had been delivered, and several resolutions were adopted, requesting the co-operation of the friends of good order generally.

6. Anti-masonic leaders travel from one village to another, for the purpose of creating excitement. They did so in Dedham. Milton is the hot-bed in this quarter.

7. A thought worthy the attention of every christian.

8. Masons ask no more of their fellow-citizens—of the world.

[For the Amaranth.]

AN ACROSTIC.

The following are the writer's reflections on the reception of an anti-masonic paper, gratuitously sent him.

A wretch, how disgusting ! Poor moon-stricken wight !
 Not long shall the true sons of wisdom and light,
 Abide your deformity, long-eared and tall;
 Nor foster your miscreant-malice and gall.
 To slander the wise, and the vain to uphold,
 In defiance of truth, for fame or for gold;—
 Malicious such spirit—such feelings are base!
 Accord with the *jack-ass* ! Then—rank in his place!
 Seduc'd by your scandal, the vile and perverse,
 On *ignorance* feasting, replenish your purse:
 None honest are found : but the knave and the fool,
 Inhaling your spirit, have filled up your school.
 Concealing your feet, exposing your ears,
 Jealous of goodness, abounding in fears,
 An ape of Sol. Southwick—his passions you prize !
 Correct your base gambols ! save modesty's eyes !
 Keen *envy* inspires you !—your triumph is past !
Acknowledg'd unworthy !—A sense of your *cast*
 Shall clear your poor trash from society's way—
 So double your efforts, and keep up the bray.

G. R.



A SENTIMENT.

Elma, how strong the tie that binds
 Congenial hearts, congenial minds;
 How stern, alas ! the fate which parts
 Congenial minds, congenial hearts.

How dread that stupor of the soul,
 Congealing, like the icy pole,
 The warm affections of the breast;
 The kindest, dearest and the best.

MAJ. JACKSON'S LETTER,

On the Dedham Anti-Masonic Convention.

As indisposition prevented me from attending the late "anti-masonic" meeting at Dedham, I take the liberty of making some inquiries I should have proposed there, to those who were masons, and to those who were not. Why is this rage against Masonry?—a society, which has existed for so many ages, and against which the gates of hell have never been able to prevail? Shall a man who pretends to divulge its secrets, do it any harm? There are good and bad in all societies; and if some persons think the secrets of masonry have been divulged, let them enjoy their own opinion; but not disturb the existing harmony of religious societies, nor say that persons shall not belong to the church of Christ, if they acknowledge that they are members, and frequent the lodges of free and accepted masons. If a member will not sit under a minister presiding because he is a mason, does he not by such conduct condemn him? To whom is he accountable, but unto his lord and master, whether he stand or fall? Is not God to approve or disapprove of our conduct; or is man to take this work out of his hands?

I am a Royal Arch Mason; have been the master of a Lodge, am almost seventy-seven years old, and am a member of the Christian church; and if I thought that masonry would prevent me from placing my affections on my heavenly Father, or cause me to neglect the fulfilment of my duties to Him, I think, so far as I know my own heart, I would relinquish it, and every thing here below, for the sake of Him, whom, for so many years, I have endeavored to serve in all humility and lowliness of mind. Was not St. John a mason, and a beloved disciple of our Lord? God knows the secrets of masonry better than unenlightened man. Let us not judge one another, for with what judgment ye judge, ye shall be judged.

Far be it from me, in my old age, to injure the cause of Christ, or jeopardize the liberties of my country, for which I have fought and bled. I cannot think our civil and religious liberties are in any danger from masonry, or from such as pretend to ridicule both. I cannot think that true and accepted masons would be disposed to injure either a Morgan or a printer. The latter may expect to obtain subscribers to his paper, or privately sell his books by endeavoring to degrade the order; but the depravity of man is not so great, nor the American people so credulous, as that individuals may make their fortunes in this way. My brother masons ought not, in

my opinion, to take much notice of the attempts made to injure so benevolent a society ; but by their lives and conversation convince the world they are sincere Christians ; and are ready to do all they can to promote the liberties of their country. No honest man can suppose by this communication that I wish to injure the latter, as I have fought for those liberties during the whole of the Revolutionary war. But I confess, I am apprehensive they may be destroyed by demagogues and unprincipled men. What will they not do ? I am fearful they would act as the Jews did, in the ignorance of a blind zeal. If, because I am a mason, I am expelled from communion with the church of Christ here below, it will matter not, if I am but permitted to join with that heavenly Lodge of christians which is above. My brothers of the Masonic family, lay not aside either the old or new Testament scriptures, but labour for the increase of brotherly love, hope and charity ; and may the chain of benevolence that united the Lodge four or five thousand years ago, and through the dark ages, continue to bind us together in this land of liberty and religious toleration, of science, and of philanthropy.

Newton, Mass. Jan 20, 1829.

THE CAPTIVE BLACKBIRD'S PETITION.

Will no kind hand unbar this door ?

Oh, sweetest maiden, set me free,
To wing the summer air once more,
And flit about my favourite tree.

True—I am fed by beauty's hand,
Have herb and water, crumb and seed ;
And daisied turf whereupon to stand,
But liberty is life indeed !

Oh, set me free ! from greenwood bough
I hear my sadly-chirping mate ;
She recks not what *he* suffers now,
Who lists her wailing through this grate !

Do set me free ! on glad wing borne,
Duly my vesper song I'll bring ;
Oh ! do now ! I'll come every morn,
On yonder lilac trees to sing.

I'll serenade you through the wood,

Let me now home for pity's sake ;
 Nay, nay—I cannot taste the food,
 Indeed, indeed, my heart will break!

I have a little family—
 Ab me ! within our household nest :
 Stretch forth your hand—do—set me free,
 For I am sad and sore distressed !

No dinner have they had, sweet things !
 Their breakfast, too, this morn was scant ;
 And having yet no use of wings,
 Poor souls ! can neither work nor want.

Your brother ! nay be not afraid ;
 That's right, a *leetle* wider—try—
 The lattice open !—thanks kind maid,—
 A thousand thanks !—good bye, good bye !

Juvenile Souv.

JOHN LOUIS TAYLOR,

Chief Justice of the Supreme Court of North Carolina.

(OBITUARY.)

MR. TAYLOR died at his residence, near Raleigh, N. C. on the 30th ult., in the 59th year of his age. By birth, he was a native of Ireland, but came to this country in his boyhood, and studied law in North Carolina ; became a successful practitioner, and at the age of 28 years was appointed a Judge on the Bench of the Supreme Court of that state. Whilst at the Bar, Mr. Taylor was one of its most distinguished members, possessing talents of the first order and gifted with the most impressive elocution.

By the act regulating the S. Court of North Carolina, passed in 1810, which authorized the six Judges to appoint one of their number, *Chief Justice*, he was honored with that distinction ; and when in the year 1818, the Supreme Court was newly organized and made to consist of but three Judges, the deceased was again elected one of them, and again placed at their head, which high office he filled to the day of his death. Indeed, he was presiding in the Supreme Court on Thursday, the 23d ult. when he was seized with the malady which terminated his existence on that day week.

"Judge Taylor was not only a distinguished Jurist; but his mind was deeply imbued with that degree of refinement, which a long and familiar acquaintance with belles-lettres only can confer, and which, on suitable occasions, flowed from his lips and adorned his writings, by apt and felicitous quotations from the Ancient Classics. Nor was he more remarkable for the extent of his erudition, than for the amiable and benevolent qualities of his heart. He possessed a suavity of manners, which all who associated with him, felt and acknowledge. No one ever made an appeal to his sympathy, but he entered into their feelings—to his advice, but he cordially gave it—to his charity, but his hand was open to their relief.

"It had not come to our knowledge before his decease, that the College of Georgetown, in the District of Columbia, had conferred the degree of Doctor of Laws on the Chief Justice."

The deceased was buried with Masonic honors. As a member of the Fraternity, Judge Taylor had reached the highest grade of distinction.

LOVE'S PHILOSOPHY.

By Percy B. Shelley.

The fountains mingle with the river,
And the river with the ocean;
The winds of heaven mix for ever
With a sweet commotion;
Nothing in the world is single;
All things by a law divine
In one another's being mingle—
Why not I with thine!

See the mountains kiss high heaven
And the waves clasp one another!
No leaf or flower would be forgiven,
If it disdained to kiss its brother;
And the sunlight clasps the earth,
And the moon beams kiss the sea,
What are all these kisses worth,
If thou kiss not me?

MASONIC INTELLIGENCE.

THE MIRROR.

To the Editor of the Amaranth.

Dear Sir—By the last number of the Amaranth, I perceived you propose to revive the Mirror. Of this I am well pleased ; and hope, and believe, the proposition will be favourably regarded by the fraternity. But allow me to enquire whether, in your editorial management, and in defending the institution from the vile aspersions of its enemies, you purpose to be governed by general or local considerations ; that is, are you to be drawn into *personal controversy* by every renegade who may think himself competent to enter the list against you ? If this enquiry be impertinent, excuse it. I make it from good motives, and trust you will so receive it.

Feb. 7th.

Yours, &c.

—

In answer to the above enquiry, we reply, that, it is not our intention to be “drawn into personal controversy,” by any “anti” or “renegade” mason, whatever. It is not by such a course that we can expect to be of much service to the institution; for to attempt to reason with either, with the expectation of obtaining any thing, other than scandal, for our labor, would be violent presumption :—their motto is, “*down with Masonry, right or wrong.*” Truth is unknown in their vocabulary ; reason and argument are not their weapons. To contend with them, therefore, would be folly in the extreme. But it is by a *general defence* of the institution ; by developing its beauties, by demonstrating the purity of its motives, and by setting forth, in the name and power of truth, its real character ; by urging its claims and asserting its rights, that we expect to render some service to the institution and its members. It is the intelligent, liberal and generous part of the community, that we expect will listen to us. Such will candidly examine both sides of the question:—from their decision we ask no appeal.

Our correspondent need be under no apprehension that we shall occupy our time or our pages in bandying words with such men as those to whom he alludes. Our motto is,

“*I will be mild, be patient, be advised.*”

MORGAN IN SMYRNA.

We give the following articles without comment ; because we prefer that the reader should draw his own conclusions, unbiased by any remark that we might offer. One of them has been before the public for sometime, but we have delayed publishing it, with the hope that something further on the subject would be received from the same source.

[From the Baltimore American.]

Although the abduction of Morgan has given rise to newspaper paragraphs without number, we are, nevertheless, of opinion that the following letter will be perused with interest. The writer of it is a gentleman of character and respectability ; he was formerly a citizen of Baltimore, but has now taken up his residence in Smyrna.

"The subject of Captain Morgan's abduction having caused much excitement in our country, I have thought it proper to give you some account of a person residing in Smyrna, who certainly answers, *very closely*, the description I have had of Capt. Morgan. I will premise, that my attention to this resemblance was first arrested by a conversation I had in Boston, (soon after my arrival there in May last,) with Mr. John Purdie, of Smyrna, an Englishman, who has been in America for nine months past, and who very frequently conversed with the person in Smyrna, alluded to. Mr. Purdie informed me that he had read with great attention, a description of Captain Morgan, and was "convinced" (I think his expression,) that the person in Smyrna, who called himself *Giraud*, was indeed Capt. Morgan. I saw Giraud in Smyrna, in the month of March, 1826, and I understood from Americans and others there, that he had arrived a short time before, and had become a Turk.—They said, that on his arrival in Smyrna, he called, with an interpreter, on the Pacha, and informed him that he had been ordered by Mahomet (before he sailed from New-York) to repair to Turkey, and become a Turk. The Pacha supposed him to be insane, and desired him to wait some time. Soon after, however, he called a second time on the Pacha, and stated that Mahomet had again commanded him to become a Turk, and that he was resolved to obey him. He was accordingly initiated. I saw a person in Smyrna, who was present when he pronounced his vows.

On my return to Smyrna in July, 1827, Giraud was still there, and I became well acquainted with him. He said his name was Giraud—that he was born at Montreal, Canada, and had been in most sections of our country. I well recollect that he said he had

lived sometime in New-York. He was anxious to accompany me to America as a servant, and my refusal to take him, evidently caused him much disappointment. He stated his anxiety to return to this country to be so great, that he would most cheerfully submit to any privations, so that his object might be accomplished. Giraud is about five feet seven or eight inches high—is somewhat round shouldered; and labours much in walking. This may be owing to his excessive indolence, which is almost proverbial in Smyrna. His face is oval and plump—nose rather large and full just above the nostrils—eyes very dark hazel, or what the French would call dark chesnut—indeed, they approach very near to what I call black eyes—heavy brows. He has lost two of his front teeth, from the *upper jaw*, if my recollection serves me. He wore a long beard and mustachios, and I think I have never seen a man who had more hair on his face than Giraud. He is stout. His frame, so far as I could judge of it, he being dressed as a Turk, indicated corpulence rather than muscular strength. His manners are very pleasing—and a smile is always playing on his face when he is addressing one—he is slow in his speech. He told me that he understood well and spoke the French language, but I never heard him speak it. His pronunciation could not be strictly called either *English* or *American*, but had a slight *touch*, if I may so speak, of the French pronunciation.

It may be necessary to remark, that when I saw Giraud in Smyrna, I had entirely forgotten the *Morgan affair*. In fact I was but three months in this country, between my visit to Smyrna in 1826, and that of 1828, during which period of three months, I now and then saw in our papers, a paragraph respecting it, but which I took little notice of. Had the subject occurred to me in Smyrna, I should certainly have made inquiries, as well to satisfy myself, as to give information to some friends in this country. I shall embark for Turkey about 1st proximo. On my arrival in Smyrna I shall not fail to find out Giraud, and obtain from him all the information I possibly can. This, if it tends to confirm my suspicions, viz. that Giraud and Morgan are one and the same person, shall be communicated to you at an early day.

Giraud is not engaged in any business at Smyrna. He is a perfect lounge. He has frequently asked me for money."

(From the Boston Courier.)

We saw last evening, a letter written to his father by a young

man employed on board the brig *Palestine*, belonging to this port, dated Smyrna, Nov. 1, 1828, from which we have been permitted to copy the following extract, "I suppose you recollect Morgan who made such a disturbance in America a few years since. He is now at this place. He has turned Turk for life and wears the turban. He spoke to me yesterday when I went ashore and told me the whole affair of his leaving his native land, which I shall relate to you on my arrival." This intelligenc is strongly corroborative of other reports of the same kind, which, at various times, have come from Smyrna. We should think that those who have been so deeply implicated in the abduction of Morgan, if they have any desire to remove the suspicions that now hang over them, would adopt some measures to ascertain the truth or falsity of these reports. If Morgan be actually alive and in Smyrna, there could be no great difficulty in settling the fact. The expense of a special agent would be nothing in comparison with the importance of the information.

(From the Williamsburgh Plough Boy.)

From the following extract of a letter, dated, Smyrna harbor, Sept. 13, 1828, from a young gentleman, now in the Mediterranean service, to his father in this city, which we have been permitted to publish, it will be seen that the celebrated Morgan is still alive and well. "Before this time I suppose you have heard that we have Morgan in Smyrna. I have become quite well acquainted with him and meet him regularly every evening when I go on shore. He answers without hesitation to the name of Morgan. He says he is from the State of New York, and that he has travelled over the greater part of the United States. He informed me that he was at Yorktown in Va. during La Fayette's visit; and from the description which he gave of the place and of the circumstances which transpired there on that memorable occasion, I do not question his statement. It is the belief of all the American officers out here that he is Morgan the Mason, and I have no doubt of it myself. He told me that he intended shortly to write an account of his life and travels for publication."

WORTHY EXAMPLE.—The Baptist Society of Rome, N. Y., at a meeting on the 6th inst., viewing the anti-masonic question as having now assumed a marked *political* character, wisely resolved—“that they will not interfere with the political opinions or rights of any free citizen, in the election of public officers.”

ELECTIONS.—At a regular communication of Zion Lodge, No. 172, held at the Masonic Hall in West Bloomfield, N. Y. on Wednesday the 17th of Dec. 1828, the following persons were duly elected officers for the year ensuing:—Samuel Nichols, 2d. M.; Daniel Holmes, S. W.; Barzaleel C. Taft, J. W.; Hiram A. Waite, Sec. Samuel Nichols, 1st, T.; J. Wood, S. D.; S. Page, J. D.; Thomas H. Kellogg, S. S.; J. C. Cooper, J. S.; Victor M. Hopkins, T.

Officers of Richmond (New York) R. A. Chapter, elected and installed December, 15, 5328.

S. Nichols, 2d H. P.; R. Hudson, K.; N. Cargill, S.; O. Adams, C. H.; J. Chase, Jr. P. S.; T. Benedict, R. A. C.; H. Smith, J. Richardson, S. Henry, M. V.; L. Church, S.; D. Whitney, T.; J. M'Cartney, S. S.; J. Elmore, J. S.; J. Bentley, T.

Officers of Genesee Lodge, Richmond, N. Y. elected Dec. 5328. J. Dixon, M.; D. V. Bissell, S. W.; H. Gilbert, J. W.; L. Church S.; H. Smith, T.; P. D. Bentley, S. D.; J. M'Cartney, J. D.; J. Stevens, Jr. S. S.; S. Henry, J. S.; J. Bentley, T.

Officers of Morning Sun Lodge, Ashfield, Mass. elected Dec. 15, A. L. 5328.

H. B. Childs, M.; S. Hayward, S. W.; S. Cole, J. W.; Rev. J. R. Goodnough, C.; J. Lilley, S.; R. Ranney, T.; D. Childs, S. D.; E. William, J. D.; I. Ansdén, L. B. Wing, Sts.; C. Brown, M. John Colton, T.

Officers of King Solomon's Lodge, Charlestown, elected and installed for the current year:

Dexter Bowman, M.; Micajah Rice, S. W.; George Stevens, J. W.; John Gregory, T.; John M. Robertson, S.; Lot Merriam, Jr. S. D.; Henry Nichols, J. D.; John Badger, S. S.; Amos S. Wilkins, J. S.; Robert Calder, Jr. M.; John Mitchell, T.

Officers of Union Lodge, Nantucket:—Robert F. Parker, M.; George F. Bunker, S. W.; Harvey Hartshorn, J. W.; Peter Chase T.; James F. Chase, S.; George Swain, Jr. S. D.; David Cottle, J. D.; William Coffin, Jr. S. S.; Peter C. Myrick, J. S.; William Hiller, M.; Wilson Rawson, T.

Officers of Urbanity Lodge, Nantucket:—Samuel B. Tuck, M.;

Edward Field, S. W.; George Parker, J. W.; Henry M. Pinkham, T.; William C. Starbuck, S.; Benjamin Pike, S. D.; John Shearman, J. D.; John C. Pinkham, Caleb Cushman, Stewards; John Wiederhold, Tyler.

Officers of the Grand Lodge of North Carolina:—Louis D. Wilson, G. M.; James Grant, S. G. W.; Sam'l. F. Patterson, J. G. W.; Benj. A. Barham, G. T.; John C. Stedman, G. S.; John Owen, D. G. M.; Rev. Jos. Caldwell, Patrick W. Dowd, John Armstrong, Josiah R. Horn, Thomas P. Hunt, G. Chaplains; William H. Hunter, John G. Marshal, G. Deacons; Henry Bryan, G. Marshal; Lawson H. Alexander, G. S. B.; John Walker, G. P.; John T. C. Wiatt, Dirk Lindeman, G. Stewards; Richard W. Ashton, G. T.

Officers of the Grand Lodge of Ohio, for the present year.

J. Snow, G. M.; T. Baker, D. G. M.; J. H. James, G. S. W.; H. Curtis, G. J. W.; L. Goodale, G. T.; B. Latham, G. S.; Stephen Fales, G. O.; Rev. P. Truman, G. C.; S. T. Fracker, G. M.; D. S. Davis, G. S. D.; W. B. Thrall, G. J. D.; W. John, G. T. W. Fielding, G. L.

Officers of Worthington, Ohio, R. A. Chapter, for the present year. A. I. M'Dowell, G. H. P.; S. Fales, D. G. H. P.; R. Puncheon, G. K.; J. Gates, G. S.; L. Goodale, G. T.; B. Latham, G. S.; J. Grubb, G. M.; Rev. H. Hulburd, G. C.

Officers of Warwick (R. I.) Lodge.—Willard Ballou, M.; William B. Brooks, Caleb Greene, Wardens; William Harrison, T.; Albro Anthony, S.; George Taft, John G. Browning, Deacons; William Arnold, Steward and Tyler.

EXPULSIONS.

Following are the names of persons who have been expelled by the Lodges of North Carolina, the past year.

Isaac D. Guion, Patrick S. Gaynon, James Adams, William Hurrel, William Lyon, John M. Greenlee.

THE AMARANTH.

VOL. 1.

MARCH, 1829.

NO. XII.

CHARTER OF INCORPORATION,

Granted by his Majesty GEORGE III. to the Grand Lodge of England.

We give this curious document for its value as a matter of history, and as bearing the testimony of one of the greatest and best potentates of Europe, to the loyalty and benevolent character of our much abused and slandered institution. Shall the testimony of such men as George III. be rejected? Shall it be spurned as a worthless record, by such wretched miscreants as the leaders of the anti-masonic party of this country? Justice and common sense forbid it. The American people are not yet prepared for such a state of things; nor will they, when correctly and fully made acquainted with the nature and objects of the present excitement, submit to such baseness. It was truly remarked by the Rev. Mr. Merrick, in a discourse recently delivered at Hardwick, that, "we live in troublesome times—in times when calumny, and misrepresentation, and envy, with all their evil tongues and evil machinations, are plotting our overthrow. Notwithstanding we are conscious of upright intentions, yet no society has been more traduced than ours.—Because we have secrets, that we are unwilling to reveal, it is sagerly taken for granted, that they must be bad. There are many, who would be glad of the knowledge of them, if they could obtain it surreptitiously; who, wanting the honesty to come in at our door, would willingly climb over the fold; and who, being hitherto disappointed in that measure, exercise a malicious pleasure in defaming a society, of whose principles they are totally ignorant. To such persons, we as honest men, who have a character at stake, can say, in the presence of God, and as we hope for his favor, that our purpose is good, and the means by which we accomplish it are honorable. Neither duty, propriety, or self-respect, will allow us to say more. If they wish for further information, let them come by the way which all true friends and brothers have done, who have gone before them. But, who are these persons that revile us? We

have the satisfaction to know that, generally, they are the ignorant and vicious ; men, whose approbation is scarcely worth obtaining. Enlightened and noble minds scorn to speak evil of that of which they are ignorant ; and though they cannot commend it, yet they are above that paltry, contemptible meanness, that would lead them to depreciate a society, whose principles and character they do not take the trouble to examine. To suffer persecution from base, unworthy men, may be a misfortune, but cannot be a disgrace ; nay, it will be so much the more to our credit as it is the more undeserved. You will not find an institution, designed to benefit mankind, that has not suffered calumny. It is so with our holy religion. It is so with every liberal principle in the polite and useful arts. But they have defeated the purpose of their enemies. So has Masonry. ‘Clad in the panoply of wisdom, strength and beauty, it has triumphed over all opposition, and bid defiance to the virulence of its opposers.’ It keeps on its peaceful way, silently but surely undermining ill-founded prejudice, conciliating the esteem of the good, baffling the malice and bigotry of those, who vainly hope to destroy its influence.”

COPY OF THE CHARTER.

“GEORGE THE THIRD, by the Grace of God, of *Great Britain, France, and Ireland*, King, Defender of the Faith, TO ALL to whom these PRESENTS shall come, Greeting, WHEREAS the SOCIETY of FREE and ACCEPTED MASONS have for Ages held frequent Meetings within this Realm, and have ever demeaned themselves with Duty and Loyalty to Us and our Predecessors, with Reverence and Obedience to the Laws, and Kindness and Good-Will to their Fellow-Subjects : And whereas, the said Society appears to have been originally instituted for humane and beneficent Purposes, and have distributed, from Time to Time to all without Distinction, who have had the single Claim of Wretchedness, Sums to a great Amount, collected by voluntary Contribution among themselves. And whereas, Our entirely beloved, &c. &c. &c.

Members of the Society of FREE and ACCEPTED MASONS, under the Constitution of *England*, in Behalf of themselves and many others of the said Society, by their Petition humbly presented to Us, have most humbly besought us, to grant Our most gracious LETTERS PATENT to INCORPORATE the said SOCIETY, and make them a Body Politic and Corporate for ever. NOW, KNOW YE, That We, out of Our Princely Regard to a Body of Men, associated for such

laudable Purposes, willing to manifest to the World our intire Approbation of their past Conduct, and desirous to enable them to answer more effectually the humane Ends of their Institution, of Our especial Grace, certain Knowledge, and mere Motion, have ordained, given, and granted, and by these Presents for Us, Our Heirs, and Successors, do ordain, give, and grant, That for the Future there shall be a *Perpetual Society*, which shall be called by the Name of **THE SOCIETY OF FREE AND ACCEPTED MASONS OF ENGLAND**. And We do hereby declare, That the said Society shall consist of a Grand Master, Deputy Grand Master, Grand Wardens, Past Grand Officers, Provincial Grand Masters, Grand Treasurer, Grand Secretary, Grand Sword-Bearer, Twelve Stewards, and of the Masters and Wardens of the several subordinate Lodges, who, together with those already numerated, compose the **GRAND LODGE**, who by the name of **THE SOCIETY OF FREE AND ACCEPTED MASONS OF ENGLAND**, shall for ever hereafter be a Body Politic and Corporate, in Deed and in Law; and that, by the same Name, they and their Successors, shall have perpetual Succession; and that they and their Successors, by that Name, shall and may, for ever hereafter be enabled, and rendered capable, and have power (notwithstanding the Statute of Mortmain) to purchase, have, take, acquire, receive, possess, enjoy, and hold, to them and their Successors, Manors, Messuages, Lands, Rents, Tenements, Goods and Chattels, Annuities, and Hereditaments, of whatsoever Nature or Kind, in Fee and Perpetuity, or for Terms of Life or Years, or otherwise. And We hereby give and grant unto the said society and their successors, by the Name aforesaid, Our special Licence, full Power, and lawful Authority, to hold and enjoy Lands and Hereditaments, which may be hereafter devised, granted, or sold to the said society. And also, to purchase, hold, receive, and possess in Mortmain, in perpetuity or otherwise, to, or for the Use of, or in Trust for them and their Successors, for the Use and Benefit of the said Corporation, from any Person or Persons, Bodies Politic or Corporate, their Heirs and Successors, respectively, such Manors, Lands, Tenements, Rents, and Hereditaments, as they shall think fit to purchase, or shall be given, granted, devised, or conveyed to them by Deed, or otherwise, not exceeding the Yearly Value of

over and above all Charges and Reprizes, so far as they are not restrained by Law: And also, to sell, grant, demise, exchange, and dispose of any of the said Manors, Messuages, Lands, and Ten-

ements, whereof or wherein they shall have an Estate of Inheritance for Life or Lives, or Years, as aforesaid. And we further grant, That the said Society and their Successors, by the Name aforesaid, may and shall by the said Name of *The Society of Free and Accepted Masons of England*, be able to sue and to be sued, plead and to be impleaded, answer and be answered unto, defend and be defended, in all Courts and Pleas whatsoever, of Us, Our Heirs and Successors, before any of our Judges and Justices and other Officers of Us, Our Heirs and Successors, in all and singular Actions, Suits, Complaints, Causes, Matters, Demands, and things whatsoever; and to act and do in all Matters and Things relating to the said Corporation, in as ample a Manner and Form as any other Our Liege Subjects, being Persons able and capable in the Law, or any other Body Politic or Corporate, in this Part of Our Kingdom of *Great Britain*, called *England*, lawfully may, or can act or do: And that the said Corporation for ever shall and may have and Use a Common Seal, for the Causes and Businesses of them and their Successors, and that it shall and may be lawful for them and their Successors, to change, break, alter, and make new the said Seal, from Time to Time, as they shall think fit. And we do hereby give and grant unto the said Society a Coat of Arms; that is to say,

And, for the better Execution of this our Grant, We do nominate, constitute and appoint Our Right Trusty, and dearly beloved Cousin and Counsellor *Henry Duke of Beaufort* to be first Grand Master, Our Trusty and Well-beloved the Honourable *Charles Dillon* to be the First Deputy Grand master,

each of them respectively to be and continue in their several and respective Offices of Grand Master, Deputy Grand Master, &c. &c. &c.

until the Feast of *St. John the Evangelist*, which shall happen next after the Expiration of One Year from the Day of the date of these Presents, and from thence until other fit and able Persons be chosen into the said Offices in their respective Rooms. Provided always, That all the Persons so appointed, or hereafter to be appointed, Members of the Grand Lodge, shall, in all Things, aid, advise and assist in conducting the Business, and in all Matters relating to the Regulation and Government of the said Society of *Free and Accepted Masons of England*. And We do give and

grant unto the said Grand Master, or his Deputy, his or their Successor or Successors for the Time being, full Power and Authority, by virtue of these our Letters Patent, to issue Warrants for the constituting of subordinate Lodges ; and the said Lodges, warranted as aforesaid, shall be, and they are hereby declared to be legal and regular. And furthermore, We give and grant to the said Society, that they shall and may hold Meetings of themselves, for the better Management of their Funds, and the Application of them to proper Purposes, and the Transaction of all other Business relating to the Society, when and as often as it shall be necessary, in any Place within the City of *London*, or Ten Miles thereof. And it shall be lawfull for the said Society from Time to Time to nominate and chuse once in every Year, one fit and able person to be Grand Master, and one other to be Grand Treasurer of the said Society ; the other Officers to be appointed in the Manner and Form heretofore established by the long and uninterrupted Usage of the Society, to continue severally until the Feast of *St. John the Evangelist* next after the expiration of One Year from the Time of their respective Elections or Appointments (if they shall so long live, or not be removed for some just or reasonable Cause,) and from thence till another be chosen. And in case the Grand Master, Deputy Grand Master, &c. &c. &c.

or any of them, shall die, recede or be removed from any of the said Offices respectively, then and in such Case it shall be lawful to chuse or appoint (according to ancient Usage) a fit and able Person to fill up such Office as shall become vacant. And the Person or Persons so chosen or appointed shall continue till the Expiration of the Year for which their Predecessor in such Office had been chosen or appointed. And if it shall happen, that the Election of the Grand Master, and Grand Treasurer, and Appointment of the other Grand Officers, cannot be perfected on the Feast of *St. John the Evangelist*, We do hereby grant, that the Grand Master may lawfully assign or appoint any other Day as near as may be after the Feast of *St. John the Evangelist*, for the perfecting such Election or Elections, which shall always be in the Manner and Form heretofore observed by the said Society, and for the Nomination and Appointment of such Officers as by the ancient Usage of the said Society are not elective, and so from Day to Day, till the said Elections and Appointments shall be completed. And We further give and grant to the said Society, that the Grand Master, Deputy Grand Master, and con-

stituent Members of the Grand Lodge for the Time being, shall and may, from Time to Time, assemble together in such convenient Place in *London*, or within Ten Miles thereof, as the Grand Master, or Deputy Grand Master by the Grand Master's Authority, shall appoint, by Summons or other Notice, which he is by these presents impowered and required timely to issue for that purpose to all the said Members; and that they being so met shall have full power to make, constitute and ordain such Statutes, Bye-Laws and Ordinances as shall appear to them to be good, and necessary and expedient for the Government, Order and Regulation of said Society, and every Member thereof; which Statutes, Bye-Laws, and Ordinances, not being repugnant to the Laws of this Realm, shall and may be effectually observed and kept; and to do all other things concerning the Government, Estate and Revenues of the said Society. Provided nevertheless, and Our Will is, That no Bye-Law, Statute, or Ordinance, so to be made by this Corporation, shall be binding upon the said Society, until the same shall have been read over and approved of by the Majority of the Society assembled together for that Purpose.

In Witness whereof We have have caused these Our Letters to be made Patent. Witness Ourselves at *Westminster*."

MARCH.

By James Grahame.

The ravaged fields, waste, colourless, and bleak,
Retreating Winter leaves, with angry frown,
And lingering on the distant snow-streaked hills,
Displays the motley remnants of his reign.

With shouldered spade, the labourer to the field
Hies, joyful that the softened glebe gives leave
To toil; no more his children cry for bread,
Or, shivering, crowd around the scanty fire;
No more he's doom'd, reluctant, to receive
The pittance, which the rich man proudly gives,
Who, when he gives, thinks heaven itself obliged.
Vain man! think not there's merit in the boon,
If, quitting not one comfort, not one joy,
The sparkling wine still circles round thy board,

Thy hearth still blazes, and the sounding strings,
Blent with the voice symphonious, charm thine ear.

The redbreast now, at morn, resumes his song,
And larks, high-soaring, wing their spiral flight,
While the light hearted plough-boy singing, blythe,
The broom, the bonny broom of Cowdenknows,
Fills with delight the wandering townsman's ear ;
May be, though carolled rude in artless guise,
Sad Floddenfield, of Scotia's lays most sweet,
Most mournful, dims, with starting tear, his eye.
Nor silent are the upland leas ; cheerily
The partridge now her tuneless calls repeats,
Or, bursting unexpected from the brake,
Startles the milkmaid singing o'er the ridge.
Nor silent are the chilly leafless woods ;
The thrush's note is heard amid the grove,
Soon as the primrose, from the withered leaves,
Smiling, looks out : Rash flowret ! oft betrayed,
By summer-seeming days, to venture forth
Thy tender form,—the killing northern blast,
Will wrap thee lifeless in a hoar-frost shroud.

FINDING OF MOSES.

Slow glides the Nile : amid the margin flags,
Closed in a bulrush ark, the babe is left,
Left by a mother's hand. His sister waits
Far off ; and pale, 'tween hope and fear, beholds
The royal maid, surrounded by her train,
Approach the river bank, approach the spot
Where sleeps the innocent : She sees them stoop
With meeting plumes ; the rushy lid is oped,
And wakes the infant, smiling in his tears,—
As when along a little mountain lake,
The summer south-wind breathes with gentle sigh,
And parts the reeds, unveiling, as they bend,
A water-lily floating on the wave.—ib.

MASONRY AND CHRISTIANITY.

[From a very clever discourse delivered before Mount Zion Lodge, at Hardwick, in this state, on the 14th January last, by the Rev. *John M. Merrick.*]

“Do you not see, that while Masonry was thus bringing together men of every contradictory opinion, and was subduing their passions, and teaching them lessons of charity and good will, and implanting within them a sense of order, justice and rectitude, that it was preparing the way for the kindlier reception of Christianity? If it could remove prejudice, and implant a more expansive benevolence, it thereby laid a foundation for a cordial admission of pure religion. On the other hand, wherever Christianity is best known and practised, there is Masonry in the highest honor. Among its votaries, none are more zealous than those, whose hearts are deeply touched with the power of religion;—for they can see its beauty, and appreciate its true value. Its adaptation to the uncorrupted sentiments of the heart, is not more striking, than its agreement with the fundamental principles of our holy religion:—and therefore, it is not strange, that, as these two do so harmonize, they should subserve their mutual advancement. It is impossible that it should be otherwise; for in all ages, to the latest hour of its existence, those, who are sincerely actuated by the principles and precepts of our order, must be ‘virtuous and benevolent,—supporters of order,—worshippers of the Deity,—and useful, or at the least, harmless members of society.’ In every Lodge are taught and recommended, obedience to the civil powers, industry and economy, temperance and honesty, justice and truth. Every topic, calculated to produce dissension, is carefully avoided, that a spirit of peace, union and harmony, may govern all the members.

But though we thus speak of the union of Christianity and Masonry, we would not be understood to say that they were of equal value. Far from it. Christianity is a spiritual and supernatural institution;—ours is peculiarly a moral one. It may be defined ‘the application of moral precepts and obligations to the conditions of men, to benefit and improve them. Hence to subdue the passions, and to advance in correct moral feeling, is the first lesson impressed on the mind by its authority.’ Were our society a religious and exclusively a religious body, it would want one of its principal distinguishing features, that is, its universal extension. It has flourished, not only where religion is best understood, but also where

the light of pure, revealed religion never shone,—in regions spiritually dark. Considered as a moral society, designed immediately to promote the happiness of men, it would seem that its principles could not, by any perversion, be interpreted in a bad sense ;—that they would commend themselves at once, to the best feelings of the heart. But who does not see and lament, that in those places where the religion of the Bible is known, the adoption of some peculiar and arbitrary explanation of its doctrines is too often made the sole condition of participation in its privileges ? If this were the case with our society its benefits would be comparatively limited. It could not embrace the human family. The only religious qualification that we demand is a belief in the existence and attributes of God. He who denies this, would as soon find a place at the communion table as at our altar. Dependence on the Deity, and submission to his will, we inculcate as sacred duties ;—and he who can pass through the solemnities of our Lodges without feelings of the deepest reverence, has a heart incapable of religious affections, incapable of being touched with any thing that is awful and sublime.—Further than this, we interfere with no man's religious opinions.—We do not ask for them. Our door is open for all, who come with honest, upright intentions. Professors of every religion, with every diversity of sentiment, have met on our level, and (for a time, at least) have forgotten their distinctive creeds, and joined in the common worship of one great and common Father. We look upon mankind as bound to each other by natural and indissoluble ties, independently of the artificial distinctions of interest or religion, that exist among them ;—and therefore, our inquiry concerning a brother is, Is he worthy ? More than this we cannot wish for ; and it is on this principle that we account for the unbounded extension of the craft, and its duration for so many ages. Whatever concerns the happiness of men is the object of the association, and consequently, we may not be bound by other restraints, than honesty, truth and moral purity.

PRINCIPLES OF MASONRY.

BY REV. T. B. CARLISLE.

The history of the origin of Masonry is satisfactorily explained to all of you, brethren, in the lectures of the various degrees, you may have received; and although the institution is changed as to the employment of its members, yet, you must all cherish it with affection for the valuable lessons which its founders have left us; for all these lessons have the tendency to make us "good men and true." From the fact that there are masons to be found in all civilized nations; of their being united together by ties peculiar to themselves, which bind equally the Mahometan, the Jew and the Christian, many doubts have arisen in the minds of well disposed persons as to the correctness of the principles on which an institution so extensive is founded, and whether, unrestrained by any particular religion, it is possible for it to be productive of much good. The obligations by which masonry exist, and the virtues it inculcates, are such as grow out of a prevailing sense of the existence of one Supreme Being of infinite power and goodness, who has given to every member of the human family the power of discriminating between good and evil to an extent sufficient for the temporal welfare of society, and who has made that welfare in a grate measure dependant on the interchange of friendly offices among the members composing this society.— These general principles are capable of being extended to the productions of minor *virtues*; and as these principles are among the fundamentals of those religions which can furnish sufficient security to principles of morality; masonry exists in almost every nation, in harmony with the religion of the people; and where the principles of any received religion are defective, (which is undoubtedly the case in some codes) the principles of masonry afford not an improper substitute for them so far as the temporal welfare of mankind is concerned. In a country, blessed as this is, with the light of the gospel of Jesus Christ, there are superadded to the motives which masonry inculcates, the highest of all possible motives; and the light of Masonry is rendered more brilliant, and its influence more benign, by the glorious light of christianity. We consider that masonry, in a christian country, exists in much greater perfection than it possibly can elsewhere; and although there are good masons among those who are not christians, yet with us, no man who is a mason and calls himself a christian, can ever be esteemed a good one,

unless he makes the gospel the rule of his faith and practice. It is of course, incompatible with the generally received principles, which, we consider, form the basis of masonry, to incorporate the institution with any other which inculcates sentiments and opinions at variance with the religious feelings and prejudices of any of our brethren. Masonry does not assume to itself the title of a religious, but a moral association, and, of course, can not consistently sanction the dissemination of any religious opinions, beyond those which have been mentioned. This accounts for the inactivity which has been charged upon masons as a body, in the exertions that are making to propagate the christian faith. For the same reason it has never been used as a means of disseminating the knowledge of Mahomedism. If the former is done by us, the latter may be done by our brethren of the East ; and the consequence would eventually be, the destruction of those general principles and obligations which now unite us together, and ensure us, as *Masons*, a brotherly reception, even among those who in their religion differ the most widely from us. It is sufficient further only to remark—we are all obligated to be good men, according to the best of our abilities and opportunities—ever having the fear of God before our eyes—ever recognizing him in all our solemn meetings, and never engaging in any important enterprise without first invoking his aid and direction. Let us never, brethren, lose sight of the solemn duties imposed on us by masonic obligations, but endeavor faithfully to prepare ourselves for the labor that is appointed us in that “house not made with hands, eternal in the heavens.”

Neither does masonry interfere with any political institutions, but enjoins upon all, obedience to the powers that be. Attempts, we know, have been made to render it instrumental in the accomplishment of certain political projects, and these attempts were, for a time, to those ignorant of masonry, so successful, as to bring reproach upon the whole body ; but at the period to which I allude, and with the events of which you are undoubtedly familiar, *Masonry* had nothing to do with the furtherance of the views of the uneasy and aspiring spirits, who wished to subvert all government.—Some of its distinctive marks were artfully interwoven with the proceedings of this body, and some of the signs and tokens by which masons are known to each other, were adopted by these people.—Attempts too were undoubtedly made to corrupt the principles of masonry, but the world is now satisfied that these attempts were made in vain. There is no form of government, at present known, which masons cannot consistently support, and to which, if they are

legal subjects, that they are not obliged to yield quiet and implicit obedience. The affairs of the fraternity are indeed conducted in secret, and a scrupulous attention paid to keeping the world in ignorance of their proceedings ; but, notwithstanding this secrecy in their operations, every one may rest assured that religious and political discussions are never known in their lodges, and that a Republican would hear no more of the superior advantages of a Monarchical form of government, in an assemblage of Masons in Great Britain, than a christian would of the obligation of the Mosaic ritual, and the imposition of the religion he professes in a lodge of Jewish masons.

It is on these two subjects, that the objections to masons are most commonly made, and I have particularly adverted to them on this account, as well as to show that the principles we profess, are not such as many are willing to say they are ; or rather, that they are more correct than most people who are not masons, are willing to allow them to be.

CHRONOLOGICAL TABLE,

OF NOTABLE EVENTS, CONNECTED WITH MASONIC HISTORY.

B. C.

- 2247 The Tower of Babel built.
- 1574 Aaron born.
- 1571 Moses born, and is found in a basket on the banks of the Nile, by Pharaoh's daughter.
- 1491 The Lord appears to Moses in a burning bush.
- " Aboliah and Bezaleel appointed to build the tabernacle ; which was raised on the 1st day of March, and consecrated on the 5th, the year following.
- 1444 The ark fixed at Shiloh.
- 1116 The ark taken by the Philistines, and returned.
- 1045 David brings the ark to Jerusalem.
- 1033 Solomon born.
- 1015 Solomon proclaimed king ; reigned 40 years.
- 1012 Hiram, king of Tyre, congratulates Solomon, and they mutually agree to build the Temple, the foundation of which was laid on the 2d day of May.
- 1004 The Temple finished Nov. 23, being seven years and a half in building.
- 1003 The Temple dedicated.
- 975 Solomon dies.
- 724 The high priest Hilkiah finds the book of the law in the treasury of the Temple.
- 606 Nebuchadnezzar takes Jerusalem.
- 599 Birth of Cyrus the Great.
- 588 Jerusalem taken on the 9th July ; the city destroyed, and the temple burnt: the Jews carried beyond the Euphrates into captivity.
- 547 Cyrus, king of Persia, sets the Jews at liberty, and permits their return to Judea.
- 529 Death of Cyrus.
- 521 Artaxerxes forbids the rebuilding of the temple, is slain ; and Darius acknowledged king of Persia.
- 519 The Jews recommence the building of the temple.

- 518 Darius gives his consent to Zerubbabel to rebuild the temple ;
and here ends the 70 years captivity.
- 515 The dedication of the temple built by Zerubbabel.
- 485 Darius dies.
- 176 Heliodorus, by order of the king of Syria, attempts to rifle
the treasures of the temple ; but is prevented by the ap-
pearance of an angel.
- 175 The sacrifices of the temple interrupted, and the statue of
Jupiter Olympus set up on the altar of burnt sacrifices.
- 173 Judas Maccabeus purifies the temple, after three years' de-
filement by the Gentiles.
- 172 Antiochus Eupator demolishes the wall built by Maccabeus
to secure the temple from the insults of the citadel.
- 21 Herod undertakes to rebuild the temple.

A. D.

- 60 The Jews build a wall, which prevents Agrippa from look-
ing within the temple.
- 69 Titus marches against Jerusalem ; a Roman soldier sets fire
to the temple.
- 70 Titus entirely demolishes the temple and destroys the city.
- 287 First Grand Lodge founded in England, by St. Alban.
- 600 Old Cathedral at Canterbury begun by Masons.
- 604 St. Paul's, London, do.
- 605 St. Peter's, Westminster, do.
- 872 Alfred the Great organized the Lodges.
- 926 Charters granted.
- " Grand Lodge founded at York.
- 1066 Tower of London built by Masons.
- 1087 Westminster Hall, do.
- 1095 First Crusade to the Holy Land,
- 1118 Order of Knights Templars instituted.
- " Order of Knights of Malta, do.
- 1147 Second Crusade.
- 1155 Temple in Fleet-street, London, built by K. Templars.
- 1189 Third Crusade.
- 1202 Fourth, do.
- 1219 Order of Knights of the Holy Sepulchre instituted.
- 1248 Fifth Crusade.
- 1291 End of the Crusades.
- 1312 The Knights Templars suppressed.
- 1358 Constitutions of Freemasonry revised by Edward III.

- 1500 Knights of Malta, patrons of Masonry.
- 1607 Several Lodges constituted by Inigo Jones.
- 1663 Earl of Albans regulated the Lodges.
- 1690 King William III. initiated.
- 1717 The Lodges in England form two Grand Lodges.
- 1720 Valuable manuscripts destroyed by scrupulous brethren.
- 1723 Office of Deputy Grand Master revived.
- “ First Book of Constitutions published.
- “ Grand Secretary first appointed,
- 1724 Grand Treasurer first appointed.
- 1726 Committee of Charity established.
- 1733 Grand Lodge of Massachusetts established.
- “ “ “ of Georgia formed about this time.
- 1734 First Lodge held in Pennsylvania, instituted by Benjamin Franklin, as Master.
- 1735 Emperor of Germany initiated.
- “ First Lodge in South Carolina formed.
- 1736 Grand Lodge of Scotland established, (as an independent body).
- 1737 Prince Frederick of Wales initiated.
- “ Richard Riggs, first Provincial Grand Master for the Province of New-York.
- 1738 First Lodge formed in the West Indies, at Antigua.
- “ Frederick the Great of Prussia initiated.
- 1743 Grand Lodge established at Madras, in the East Indies.
- 1764 “ “ of Pennsylvania formed under G. L. of Eng.
- “ First Lodge formed in New-Jersey.
- 1768 First communication between the Grand Lodges of England and France.
- 1769 Gen. Joseph Warren installed Grand Master of the Grand Lodge of Massachusetts.
- 1778 Grand Lodge of Virginia formed.
- 1781 “ “ of New-York constituted.
- 1783 “ “ of Maryland formed.
- 1786 “ “ of New-Jersey formed.
- “ “ “ of Pennsylvania reorganised.
- “ “ “ of Georgia do.
- “ Duke of Clarence initiated.
- 1787 King George IV. initiated.
- “ Grand Lodge of New-York declared its independence.
- “ First Grand Chapter of Harodim opened in London.

- 1787 Grand Lodge of North Carolina reorganised.
 “ “ “ of South Carolina do.
 1789 “ “ of New-Hampshire formed.
 “ “ of Connecticut do.
 1790 Duke of Kent initiated.
 “ King George IV. elected Grand Master.
 1791 Grand Lodge of Rhode Island formed.
 1792 Union of the two Grand Lodges of Massachusetts.
 1793 King of Sweden initiated.
 1794 Grand Lodge of Vermont formed.
 1800 Duke of Sussex initiated.
 1806 De Witt Clinton elected Grand Master of the Grand Lodge
 of New-York.
 “ General Grand Chapter of the United States formed.
 “ Grand Lodges of Kentucky, Ohio, and Delaware, formed.
 1810 Grand Lodge of District Columbia formed.
 1814 Reunion of all the Masons of England, Dec. 27.
 1816 General Encampment of the United States formed.
 1820 D. D. Tompkins elected Grand Master of the Grand Lodge
 of New-York.
 1823 Grand Lodge of Illinois organised.
 1824 Gen. Lafayette advanced in Masonry.
 1825 Union of the Grand Lodges in England dissolved.
 “ Corner Stone of Bunker-Hill Monument laid by Hon. John
 Abbot, Grand Master of the Grand Lodge of Massachu-
 setts, assisted by Gen. Lafayette, and a larger number of
 the brotherhood than were ever before assembled, at one
 time, in America—supposed to be rising 4000.
 1826 Persecution of Masons:—commenced in the state of New-
 York by worthless men and promoted by designing poli-
 ticians. The principal leaders were one David C. Mil-
 ler, of Batavia, and a Solomon Southwick, of Albany.—
Par nobille fratrum.

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Mr. Andrew

Stanton

Washington

D.C.

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to acknowledge

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your letter of

the 10th inst.

and in reply to

inform you that

the same has

been forwarded

to the proper

authorities for

their consideration.

I am, Sir, very

respectfully,

Yours, Sir, very

obediently,

John A. Smith

Secretary of the

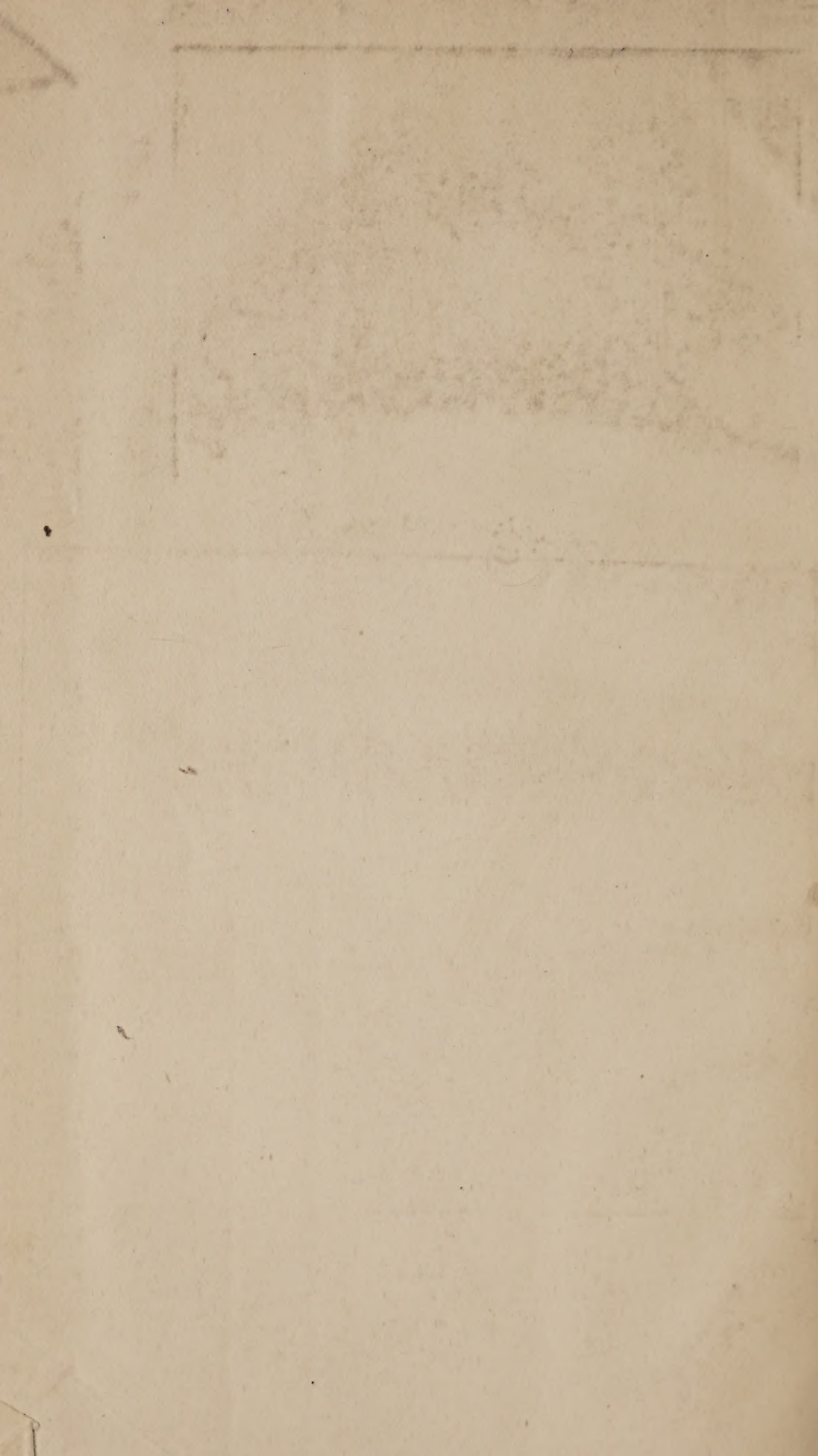
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